The Missionary Herald

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SEVERAL of the speeches delivered at the centenary celebration of the Marathi Mission in India have genuine historical value. In a brief address at Bombay, Rev. W. E. Strong, D.D., editor of the *Missionary Herald*, summed up in brief form the beginning, the progress, and the amazing amount of service this country has rendered to India. He said in part:—

America's Service to India in the Century

The American Board was but two years old when it sent out its first group of missionaries to India. Small and feeble did the society look to the world, even to its own friends and supporters. It had few members, little money; there was a good deal of doubt about it and some criticism. It was a tremendous responsibility to send representatives to this land, which seemed then so far off, strange, and uncertain.

Our thoughts go back to the founders of this mission, to the men who landed one hundred years ago, without language or any grammar of it, without acquaintance, friends, or standing place. Missionaries of today, looking back to that earlier time, are moved to venerate anew the heroes who laid the foundation. And the Christian churches and communities of today, looking back also to those years of beginnings, are impressed anew with the courage and devotion of the first believers, of those who made the first break with the religious faith and social customs of their people and came out to endure the bitterest persecution. We all have reason also to think of those who in America then gave their faith and love, their prayers, and their money for the founding and maintaining of this mission, and to look with new reverence toward those founders of the American Board.

Think what their situation was: Few in number and in the midst of a good deal of ridicule or criticism of the venture; hearing seldom and irregularly from their mission field and then so often news of the death or broken health of missionaries; no converts secured as year after year went by—what a strain upon the founders' faith and devotion! In the first twenty years of the mission more missionaries died than there were converts made; the average term of missionary service was but little over five years. In 1824, eleven years after the first arrival, the mission was again reduced to two missionaries, so fatal seemed the climate to those who came. Henry Martyn's famous saying, "If I should see a Hindu truly converted to the faith of Jesus Christ, it would be more like the resurrection of a man from the dead than anything I have ever seen," must have appealed to the hearts of the supporters of this missionary enterprise in those earlier days. Think what a strain on the officers and agents of the Board, year after year, seeking funds for its support; and on the Prudential Committee, making appropriations to the upkeep of this mission; or on the churches, listening to the call for more men and more money! In the first decade of the Board's history $100,000, half its total expenditures, were spent on its missions in India and Ceylon. It poured out its life on its first-born child.

Discouragements at Home

But they stood the test, those men of the earlier years. America gave and has been giving to India with unremitting faith and loyalty. During the century 364 missionaries have been sent to its Indian missions, 172 to your own

Faith Stood the Test

Marathi Mission, and money in like proportion. During the first half century of the Board's life, a million dollars were appropriated to the Indian missions; during the entire century $7,649,000, nearly 22 lakhs of rupees. And this is only what has passed through the treasury of the Board. It does not make account of what has been sent here for relief in the days of famine—and during one such period $200,000 was sent for distribution—nor of gifts sent directly to missionaries for use in their institutions and enterprises; nor of India's share in the expense of the administration of the Board, which alone would make the sum above eight million dollars. It is safe to say that a total sum of not less than $9,000,000 has thus been spent by America on India through this mission alone.

Gifts of Other Societies

And this Board is now but one of a host that are at work in this land. In the United States and Canada there are now more than forty such societies. In anticipation of this event, reports were requested from forty-seven societies who are engaged in one and another form of missionary work in this country; and though not all have made reply, the reports as received show these astounding figures: Twenty-seven societies report 1,648 missionaries in field today, 3,287 from beginning; annual appropriations, $2,211,-697.40; total from beginning, $51,790,-535.22. A conservative estimate for those not replying—chiefly the youngest and smallest societies—would be 1,800 missionaries now on field, 3,500 from beginning; annual appropriations estimated at two and one-half million dollars; total appropriations from beginning at least sixty million dollars.

Articles from Dr. Strong in this and next month's *Herald* give the running story of the centenary exercises. The inspiration the occasion brings to native Christians can hardly be realized in America.

The Continuation Committee at The Hague

CHRISTIAN statesmen and representatives of the best of several nationalities make up the Continuation Committee of the World Missionary Conference held at Edinburgh in 1910. The committee has held two meetings prior to that just closed at The Hague, and each gathering has proved that credal differences can be subordinated to the interests of Christ's larger kingdom, even though the differences are very genuine and do not cease to exist. For a week members of the committee from Great Britain, the United States, Germany, France, Switzerland, Denmark, Sweden, and Norway consulted and worked together at the Dutch hotel a few miles from The Hague. Dr. John R. Mott, the chairman, is giving more and more time and expert knowledge to the work of the committee. The English Church was represented by the Bishop of Winchester, by Rev. Cyril Bardsley of the Church Missionary Society, and by Mrs. Creiton, whose husband was Bishop of London, and who herself represents the women's work of the Society for the Propagation of the Gospel. The London Missionary Society sent Rev. Wardlaw Thompson; Dr. James L. Barton represented our own American Board. From America also came Mrs. Henry W. Peabody, chairman of the Central Committee on United Mission Study; Mr. McBee, editor of the *Constructive Quarterly;* and Drs. A. J. Brown and C. R. Watson of the Presbyterians, with Dr. Goucher of the Methodists and Bishop Lloyd of the Episcopalians.

Continental leaders included Julius Richter, of the University of Berlin; Karl Fries, president of the World Student Federation; Pastor Couve, of Paris; and Count Moltke, of Denmark; and others equally distinguished. Queen Wilhelmina showed much interest in the meeting of the committee and invited them to visit her at Apeldoorn. The business sessions of the committee were necessarily confidential in character, but the report given by

Dr. Mott on his tour in Asia, with its accompanying printed volume, recording the findings of the national conferences which he conducted, was the most prominent feature and led to important action.

Indian Uprising in Natal

It is a surprise to many to learn that there are not less than 150,000 Hindus in Natal and it is a greater surprise that being there the Hindus have shown sufficient enterprise to rise up against the repressive measures of the government. From every point of view the situation is interesting, if not to the people of Natal, at least to the onlooking world. A few years ago the scarcity of labor in the sugar cane plantations which line the coast of Natal, and also in the coal mines of the interior, led to the indenturing of large numbers of Indian coolies. Against the protest of the other colonies in South Africa, these coolies have been brought over in such numbers as to become a distinct and embarrassing factor in the already complicated social system. With the whites and blacks already arraigned against each other, it boded only trouble for laborers of an utterly different race and civilization to be brought into the country. Upon the expiration of their labor contracts, instead of returning to India or reindenturing, the coolies for the most part elected to remain in South Africa as traders and farmers. Being accustomed to subsist upon the scantiest fare, and their standard of living being exceedingly low, they began not only to prosper in this land of abundance, but actually to threaten the industries of the whites. To overcome this unexpected situation, the government has enacted repressive measures. A poll tax of three pounds was enforced on all adult Hindus who complete their indenture, also on girls over thirteen and boys over sixteen, with the object of forcing the coolies either to reindenture or to return to India. Their presence was desired as serfs but not as citizens. Trouble also arose from the Transvaal, which had no relish for being overrun by coolies. The Transvaal protested against what they considered the selfish policy of Natal. Out of this protest came restrictive laws as to travel. The coolies found themselves shut in on every side, and the inevitable happened. There was an explosion. Again it is demonstrated that it is too late in the history of the world to attempt to keep any race down by main strength. Even the mild, inoffensive Hindu has asserted himself in a way to command the respect of the world. Labor organizers have been at work, a sense of racial solidarity has been achieved, and 150,000 Hindus, acting together, not only have startled Natal, but have awakened the nations to the fact that here is a new force to be reckoned with.

What India Thinks of It

Two interesting facts emerge out of this Natal situation. In the first place, the coolie proves to be good deal more of a man than we have given him credit for being. These low caste people from Hindustan, upon finding themselves in a new and more favorable environment, take on new characteristics. A spark at last awakens the clod. Those who have known no common interest, no collective action, no citizenship, no political rights, suddenly enter upon the race for social recognition and success. Whatever may be the excesses incident to such an uprising, the onlooking world should recognize that here is a social demonstration of far-reaching significance.

In the second place, it is significant to find that India itself is espousing the cause of these low caste people in far-away Africa. A striking event is the combining of high and low castes in India, to resent the unfair treatment of their fellows in Natal. Brahmans and Rajputs become the champions of the lowliest of the low, and are sending large sums of money to aid their fellow-Hindus in Africa. We read that the Viceroy's Council at Delhi is looking carefully into this matter and pe-

titioning the British government on the subject. It is admitted in the English press that unrest in India, ever slumbering just beneath the surface, is breaking out anew, and that the immediate cause is this claim of unfair treatment of British Hindu subjects by another British colony. Unless this is a mere trumped-up excuse on the part of the Indian leaders, it would seem to indicate that even the caste-divided Hindus are coming under the power of a common bond of sympathy.

Miss Luella Miner in America

A SHORT time ago the Secretaries of the Board in Boston had the pleasure of welcoming Miss Luella Miner, of Peking, president of the North China Union Woman's College, who is in America for a brief furlough. Miss Miner left her post rather reluctantly last spring, for she agrees with some other Americans in China that life there just now is much like an Arabian Nights' tale, so wonderful are the transformations and achievements of the new republic. Leaving Peking last spring, Miss Miner reached Europe via the Trans-Siberian railway, and spent the summer in Switzerland. She crossed the Atlantic with Miss Abbie Chapin, of Paotingfu, also home on furlough. Miss Miner's home is on the Pacific coast, and she will return to China via San Francisco "just as soon," she says, "as I can possibly get rested enough to go back." Speaking of her work in the Woman's College, she declares that the girls are intensely ambitious to be a part of the new nation, and emphasized again what she so well said in her annual report of the college: "No class in China has been more intoxicated by the wine of the new life in China than the bright, talented women, and here lies China's danger as well as her hope. With many liberty means license, and the doings of the 'smart set' who think they are following the enlightened ways of Western lands, and the deplorable state of affairs in many non-Christian girls' schools, challenge us to show what true freedom and true womanhood mean. To meet a man today, correspond freely, exchange rings with him next month, be married immediately without a license, certificate, or any of the old safeguarding ceremonies, and soon to be divorced at will —this is the history of many schoolgirls of the past year. What hope is there, except in long years of Christian education, which, while conserving all these dynamics, will give these eager, bewildered girls a self-control and poise which cannot be shaken by the strange new temptations.

"Never in the history of the world has there been such a tremendous need, such a beckoning opportunity, as the republic of China presents today to the women of Christendom! These truly patriotic women and girls, quivering with pent-up life, are bound to do something. Shall it be as Amazons, as frenzied suffragettes, as wives who refuse the financial support and control of their husbands; or may it be our joy to lead them into the beautiful paths of service to little children, to teach them that the charm and filial piety and wifely devotion belong to the Orient and Occident alike—to give them that training of mind and heart which will make them good citizens of the republic of China, because they are good citizens of the Kingdom of God?"

Special Training of Medical Missionaries

THE Board has taken an advance step in the preparation of medical missionaries by requiring hereafter a special course in the School of Tropical Diseases connected with the Graduate Department of the Harvard Medical School. Hitherto the only institutions offering a course in tropical medicine have been those of London and Liverpool, and of recent years the Board has been sending its appointed candidates for medical work in the tropics to one of these institutions for a three months' course. The hope has been entertained that some high grade institution in America would organize a department of tropical medicine

which might serve the various mission boards, in addition to training army and navy surgeons and others planning to practice in the hot zone. The acquisition of the Philippine Islands, Porto Rico, and the Panama strip, together with our rapidly increasing trade with South America, has created a demand for special medical facilities of this kind.

The Prudential Committee considers it most opportune that the Harvard Medical School, at our very doors here in Boston, has organized such a department. An exceptionally able faculty of five professors and a number of instructors has been organized. The dean is Dr. H. D. Arnold, who is also in charge of the Harvard Graduate School of Medicine. The leading professor is Dr. Richard P. Strong, who has been chief of the Biological Laboratories, Bureau of Science of the Government of the Philippine Islands. All the facilities of the Harvard Medical School, with its superb new plant, are available. The course is to begin the first of November and is to cover three months, the schedule being as follows:—

Medical Zoölogy
Protozoölogy
Helminthology
Venomous Animals
Poisonous Plants of the Tropics
Tropical Entomology
Bacteriology of Tropical Diseases
Pathology of Tropical Diseases
Clinical Laboratory Work
Comparative Pathology of Tropical Diseases
General Course in Tropical Diseases (Didactic and Clinical)
Tropical Dermatology
Hygiene and Preventive Medicine in the Tropics
Tropical Climatology
Tropical Sunlight

Our newly appointed doctors hereafter will have the advantage of this course, and at the same time their residence in Boston will enable them to become acquainted with the Board and its ways. It is possible also that an arrangement can be made whereby our doctors may make a study of social settlement work and the science of philanthropy at the same time.

While this arrangement will be highly advantageous to medical missionaries before leaving for the field, we are confident that not a few of our medical missionaries when returning on furlough will wish to avail themselves of this special opportunity. The Harvard course is so comprehensive that it will be of value not only to doctors practicing in the tropics, but to those who go out to any country where modern medical practice does not prevail.

Missionaries and Literature

THE *Popular Science Monthly* for December has an article on "A Remarkable Monument in Western China." In closing, the author, Mr. Roger Sprague, asks why missionaries in that region have never written any account of it. He answers his own question by saying that as a rule the missionary has no interest in the external world. "Absorbed in his books, his family, and his congregation, the world around him escapes his notice." By curious happening, the two most important of the three articles in the *National Geographic Magazine* for December, with eighty-six illustrations of temples, monuments, and characters in Southern India, were written by Messrs. Zumbro and Banninga, missionaries of the American Board. It would be easy to point out other articles by missionaries in current newspapers and magazines, not to mention the great number of volumes written by them concerning archæological discoveries in many countries which have found place in public and private libraries generally. How does it happen that Mr. Sprague has overlooked them? It may be that he has been so absorbed in his own books and travels that "the world around him has escaped his notice." A casual acquaintance with current literature might give his criticisms of missionaries and their accomplishments some semblance of authority.

The Situation in Mexico

THE general impression in regard to Mexico seems to be that all is in a chaotic condition, with no security anywhere for prosperity or life. But word has come from our missionaries in Guadalajara telling of an unusually successful convention of Sunday schools and Young People's Societies in Sayula, a fanatical town 100 miles to the south of Guadalajara, and of a very satisfactory conference of our churches held in San Miguel, about thirty miles to the east. Our schools are all going on with their work without interruption, they being only indirectly affected by the political disturbances. Quite a number of candidates are to be received into the Guadalajara church the last of December. Eleven young men in the Colegio are looking forward to the ministry.

Mr. Wright, after recovering from a surgical operation performed in Los Angeles, went to Guadalajara by steamer from San Francisco to Manzanillo. He expects to return to Chihuahua early in January. Meanwhile Mrs. Wright, Miss Prescott, and Miss Dunning are carrying forward the work in Chihuahua in spite of battles, captures of the city, and threatened attacks.

Unless something unexpected happens, it would seem probable that the present conflict might endure for a long time, as the rebels are in a region of deserts and mountains, and they have little difficulty in obtaining money and ammunition, as they are not limited to legitimate methods; while the government cannot go beyond increased taxation or, at the most, forced loans, whenever it fails in securing loans by usual means.

Wanted

MANY and various are the requests that come to the Rooms of the American Board. Often the need can be met by resources at hand. Sometimes our friends want the impossible, and now and then comes a request which, though we cannot fill it ourselves, it seems not impossible that some reader of the *Missionary Herald* has just the longed for object at his disposal. Such a want is that expressed by Rev. J. D. Taylor, of Impolweni, Natal, who writes:—

"I am trying to fit up the reading room of our theological college with a little simple material for entertainment for the benefit of the men and to enable them to do something for the social life of the station young people. I should like to get a few stereoscopic glasses and sets of views. You know what I mean—the glasses with adjustable focus for looking at the double pictures which give the effect of perspective. We could use half a dozen or a dozen to good advantage. If you find anybody who has become tired of his phonograph and would like to send it to Africa, that would be a valuable addition to the equipment, and disused lantern slides that are still good would also be of great use."

These could be sent through Mr. J. G. Hosmer, 14 Beacon Street, Boston, and would certainly be greatly appreciated. Through Mr. Hosmer, also, might be supplied a deeply felt want at Bailundo, Africa, where Rev. W. C. Bell needs "a theodolite, also a surveyor's transit."

Mrs. J. H. Kendall, of Holden, Mass., is anxious to secure copies of the *Missionary Herald* prior to 1822, and of the *Panoplist* of 1813.

The editorial department of the Board would be very glad to receive for its files copies of the report of the Deputation to West Central Africa, the edition of which is exhausted.

The Bible in China

THE Chinese Agency of the American Bible Society issued for the first six months of 1913 Bibles, Testaments, and Portions nearly or quite reaching one million copies. Such a record for a half year in the midst of the disturbances and excitements of the new era in China is certainly extraordinary. It indicates that Christianity is getting a hearing in the land, and that its message is not being lost.

AMERICA-INDIA, 1813-1913

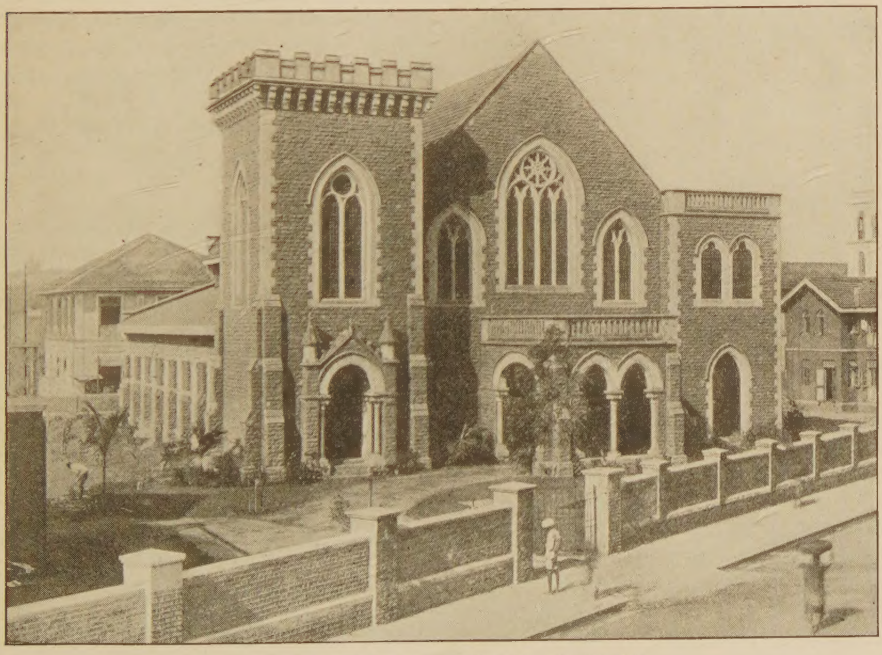
By WILLIAM E. STRONG, D.D.

BOMBAY is called "the gateway to India." It was the gate through which American missions entered the land one hundred years ago, in the persons of two men and one woman of the first group of missionaries sent out by the American Board. Thereafter have come not less than 3,500 missionaries, representing forty-seven societies in the United States and Canada and an expenditure for India's help of at least $60,000,000.

The celebration of this tremendous history is now under way. It began with a meeting in the Bombay town hall on the afternoon of November 7. Except for the audience, the scene resembled an American Board annual meeting. The hall itself, save for the decoration of the ceiling, looks not unlike a New England assembly room of the colonial type, and on the platform in front of the big organ were seated the missionaries, the speakers of the day, and the delegated guests from other missions.

As we all rose for the opening hymn, "All people that on earth do dwell," and organ, choir, and congregation broke forth into Old Hundred, one could shut his eyes and imagine himself at Portland or Kansas City. But to look down from the platform on the sea of faces was to realize that this was India. For Indians formed an overwhelming majority of the large audience—Christian Indians mostly, with a small representation of Brahmans. And such bright, responsive faces! a contrast indeed to the stolid, hopeless figures one passes on the streets.

The exercises of the afternoon were worthy of the occasion. Dr. Robert A. Hume, senior member of the mission, spoke on "The Centenary of America's Christian Connection with India,"



HUME MEMORIAL CHURCH, BOMBAY
Where the Centenary Celebration was held

BOWKER HALL, GIRLS' SCHOOL, BOMBAY

sketching the lines of marvelous development during the period. President Capen followed with an address upon "The Significance and Value of One Hundred Years of Missions," pointing out the contrasts between then and now, the new and significant factors that had come to aid the missionary enterprise, and some benefits to America that had resulted from her undertaking in India.

The response on the part of the Indian Christian community by Mr. Bapurao N. Athavle was a glowing tribute to the mission, rich in its oratory and yet discriminating in its judgment. He spoke of the girls' school founded by this mission, the first effort at female education in the land, as "the little stream cut out of the rock of superstition."

Not less notable was the response on behalf of the people of India by Mr. Gopal Krishna Devadhar, a prominent leader of the Servants of India Society, and a representative of the best type of Indian reformer. His tribute to what Christian missions have done for his land, frank, hearty, and thoughtful as it was, would seem to be a sufficient answer to the easy critics of foreign missions.

After the singing of "Priyakara Hindistan," Mr. Tilak's patriotic hymn, which is fast becoming the national song of India, the chairman of the afternoon, Sir Henry Proctor, a noble and influential citizen of Bombay, added his strong testimony as to the worth of missionary work in India, and with "God save the King" and the Doxology the first meeting of the centenary was closed.

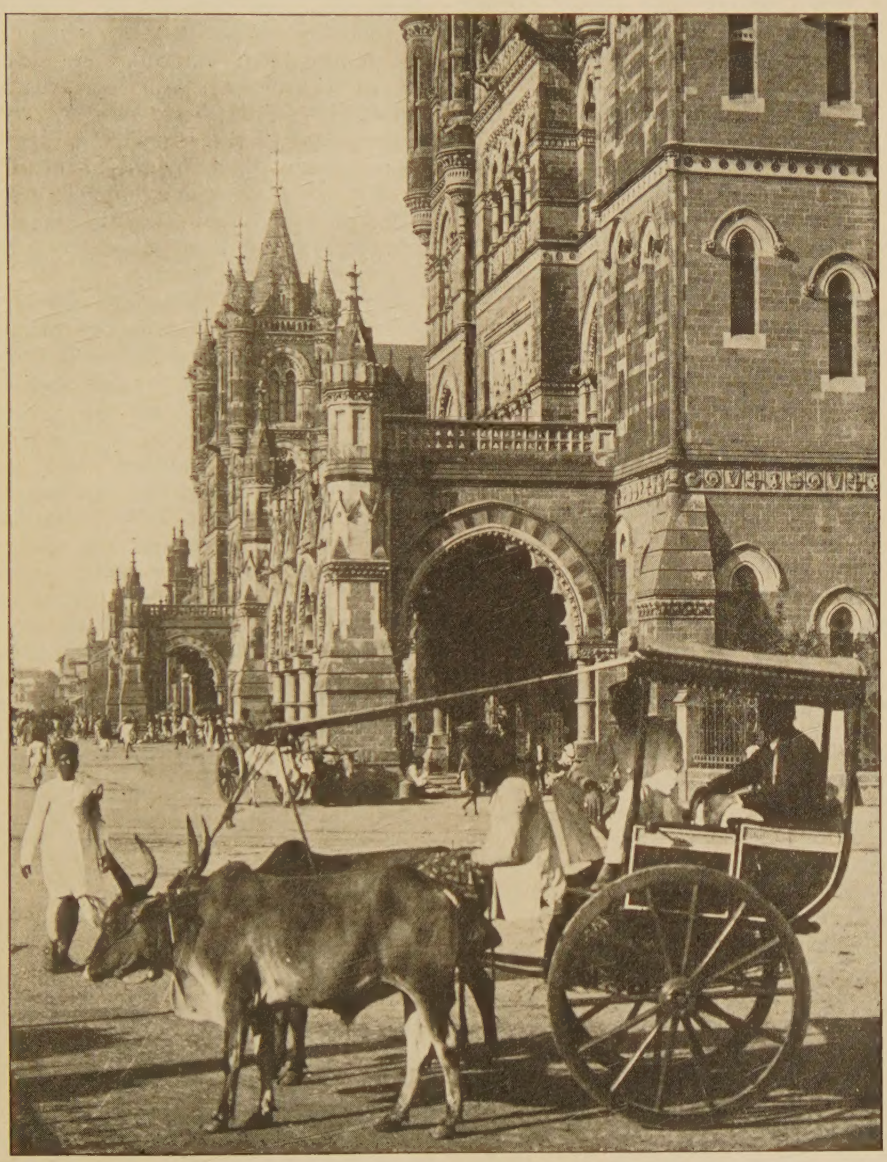
In the evening, at nine o'clock—they have strange hours for services over here; the afternoon meeting began at 5.30—we gathered in First Church, where the rest of the meetings are to be held, for the exchange of fraternal greetings. The chairman, Rev. Henry Fairbank, welcomed all the guests, as did Mr. T. Buell for the Indian Christian community. Five-minute responses were made by a dozen representatives of other missions in Western India, South India, and Burma, for delegates are here from as far away as Rangoon and Ceylon.

For three days more assemblies of one sort and another will mark the several aspects of this century's achievement. A pageant of scenes from the history and work of the mission, enacted by missionaries and Indian Christians, is to be held on the church grounds. An historical session will present sketches of the hundred years, the founders—Mr. Hall speaking upon his grandfather, Rev. Gor-

AN INDIAN CONGREGATION LEAVING HUME MEMORIAL CHURCH

don Hall—and the Indian pioneers. Sunday will be marked by public worship, with the communion, in which the members of the mission, the guests, and the native community will join; by an afternoon service in which the thank-offerings of the people will be brought into the Lord's house; and by an evening "Kirttan" or praise service, at which a cantata prepared for the occasion will be sung.

Monday will be devoted to children's



A BULLOCK CART OUTSIDE THE MAGNIFICENT VICTORIA RAILWAY STATION IN BOMBAY

The "ekka" and the railway train are no further apart as modes of travel than are the uneducated, non-Christian Indian and his brother who has come under missionary influence in ways of life

and women's meetings, and to the final service in the evening, at which the pastor of the church, Rev. J. Malelu, will preside; the theme will be, "The Forward Look," and a half dozen Indian leaders will speak on "What the Indian Church Should Achieve in the New Century," Dr. Capen closing the celebration with an address on "The American Board's Message for the New Century."

The jubilation has not been confined to the four days provided by the official program. The commission from America reached Bombay a week in advance of that time, and from the moment of its landing the festivities were on. We were met at the Ballard Pier by a delegation consisting of the two Humes, father and son, Rev. William Hazen, secretary of the mission, and a group of Indian men and women from the church bearing garlands and bouquets, which they presented to the travelers. Thus adorned we rode through the city—rather a contrast to the reception accorded Hall and Nott one hundred years before—to the church compound, which we entered under flags and banners and between rows of dark but smiling faces, to the music of songs and hand-clappings.

Thus began a series of welcomes that seemed inexhaustible: a meeting at which the church greeted us through the representatives of its various organizations; another at which the Bombay Christian Association, representing all missions and Christians in the city, did likewise, in both cases decorating us with garlands till the platform looked like a flower show. We have had the privilege of entering the homes of some of the distinguished citizens of Bombay, Hindu and Parsi.

The men of the party have been entertained at tea by the resident members of the Bombay branch of the Servants of India, the most significant native organization today for the uplift of India, of which Mr. Gopal Gokhale, India's foremost citizen, is the founder. The ladies enjoyed a "purdah party" at Mrs. R. E. Hume's bungalow, where they met ladies of rank and influence in the city, such as the president of the Bombay Woman's Club, the *ex-rani* of Baroda and Jhankibai, the Florence Nightingale of India.

All sorts of dinners have been tendered us, from one by Dr. Gurubai Karmarkar—a native meal, served on the church lawn, where we sat cross-legged before our leaf-plate piled with unnamable dainties—to a highly European repast at the superb Taj Mahal hotel, spread for us by the hospitality of Mr. J. A. Ramage, manager for India of the Singer Sewing Machine Company and a loyal member of the Old South Church, Boston.

Between these festivities we have been kept busy inspecting the mission compounds and the work done in them. Flags, the Stars and Stripes and the Union Jack, hang from the several buildings; banners carrying the word "Welcome" over arches and approaches, streamers and strings of colored paper flying from verandas, and most of all, perhaps, the smiling and watchful faces of school boys and girls brighten the scene, whichever way one turns. Bowker Hall, the girls' dormitory, the Blind School, the Little Boys' Home, Dr. Gurubai's Dispensary, the high school, the kindergarten, each deserves and repays a visit.

Just now the high school building is given over to the centenary exhibit, where are displayed the historical treasures of the mission, early books and pictures, the tombstone of Gordon Hall's grave, that was stolen but was recovered by Mr. Ballantine; samples of mission work also, from the schools and industrial plants of Bombay and Ahmednagar. One of Mr. Churchill's improved hand looms is in operation in one room; in another the blind school's basketry and chair work are displayed; lace work and embroideries by the girls have their section; brass work and rugs have been brought from 'Nagar. All in all, it is a remarkable demonstration to the eye of what is being done in these institutions, while

charts hung upon the walls put the case in figures: 400,000 patients medically treated in the last decade; number of pupils in schools at close of first half-century 580, while now there are nearly 7,000; and now there are 47 missionaries and 529 Indian mission workers, an immense increase in the latter item during recent years.

It is not only here at Bombay or at Ahmednagar, where the celebration is to be resumed next week, that the exhilaration of the centenary is being felt. It affects the entire mission and all its stations. Some of us were upcountry last Sunday, at Sholapur in the Deccan, on the eastern edge of the mission's territory, and there also we were welcomed with garlands and with songs and words of rejoicing. Twice that day the little church in the heart of the town was crowded, with 500 or more people of all castes and conditions, while the story of Sholapur's Christian history was related and the fruits of it appeared in the transformed faces and figures of the Christian community.

At the close of the second service, in the late afternoon, a procession was formed, two or three hundred strong, led by the pastor and a company of schoolgirls in white, and marched through the town singing Christian hymns and carrying their banners, while from hut and hovel there poured out a multitude of wretched-looking folk to stare at the sight. And a little later, in a fine hall of the city, to the Ripon Club, composed of leading men of the place—Hindus, Parsis, whatever they were—Dr. Capen was able to deliver in English, and without an interpreter, an address on "International Brotherhood." It was a great day in Sholapur.

And at Barsi the following day—but that, as Kipling says, is another story and must wait. Only be sure of this, the Marathi Mission is aflame with the rejoicings and inspirations of its centenary. It is good to be here.

QUEEN WILHELMINA'S WORD ON MISSIONS

TO the first session of the Continuation Committee of the Edinburgh Conference on Missions, recently held at The Hague, the queen of The Netherlands sent a personal message of welcome, which we print herewith. The message follows:—

"I count myself happy to bid you a hearty welcome to my country. In doing so I wish to declare that I share with all my heart the principles which inspire your committee in its sacred work, and that I feel myself in sympathy with those who are endeavoring to carry forward the lofty work begun at Edinburgh.

"We also, in The Netherlands, are striving for unity and coöperation in the missionary field; and we are trying to understand other peoples whose circumstances are unlike our own, in the spirit of love, as true disciples of Him who came to serve mankind. I regard your coming here and your presence in The Netherlands Missionary Conference as a joyful token that those of my countrymen who are in the service of missions will persevere in these principles.

"It is my earnest desire that the unity of all Christ's followers, members of his invisible fellowship, may be ever more and more deeply felt, and that our Saviour may stir our hearts to more and more fervent, united prayer.

"May our zeal be roused and hallowed, and may all the laborers in God's vineyard be fitted for the task to which they are personally called! May the truth which is in Christ enlighten the darkness of human misery, and may the unsearchable riches of his divine love awaken joy and gladness in the hearts of all God's creatures."

THE EDINBURGH CONTINUATION COMMITTEE AT THE HAGUE (See Editorials)

Front row, sitting, from the left: Mrs. Creiton, Messrs. Bardsley, Oldham, Mott, Richter, Mrs. Peabody, Mr. Gunning
Second row, standing, from the left: Dr. Goucher, Count Moltke, Sir George, Bishop Lloyd, Bishop of Winchester, Messrs. Ritson, Sloan, Fries, McLaren, Barton, McKay, Canon Tucker, Mr. Du Plessis, Bishop Hennig

Third row back: Young Gunning (not a member), Dr. Franklin, Messrs. Carter (not a member), Thompson, Maclennan (not a member), Hodgkin, Würtz, Couve, Haigh, Dahle, Hausleiter, Lobenstein (not a member), Brown, Watson

"AND FOR ME"

A Missionary's View of the Prayer Calendar

By Rev. CHAUNCEY GOODRICH, D.D.

WAS it Paul who penned these words, the man who wrote half of the New Testament, and whose missionary zeal carried him up and down Asia Minor, planting and building up churches, and whose missionary journeys extended from Jerusalem to Rome, or beyond; the man who could write of himself, "For me to live is Christ," "I can do all things through Christ who strengtheneth me"; the man who was caught up to the third heaven and heard the unspeakable words of Paradise?

Yes, it was this great missionary who wanted the Ephesian Christians to pray for him. Read his words, "With all prayer and supplication, praying at all seasons in the Spirit, and watching thereunto in all perseverance and supplication for all the saints, *and for me.*"

Dear friends, we want you to pray *"for me."* And hence our desire for the Daily Prayer Calendar, and our gladness when we see it, with *our* name set opposite a certain date, and know that on that day a good many thousand people on your side of the world who love to pray, and six hundred missionaries on our side, are offering up their petitions "for me." They will not forget to offer their "supplications for all the saints," but they will stop right in the midst of their Morning Watch and spend a little time in praying for me, *just for me.* Can you guess that the tears dim the page as I write these words?

But why "pray for *me*"? Well, you remember the words of Jesus to Peter, "I have prayed for thee." Jesus knew that *because of his prayer* a force should enter into Peter's life which would make him a new man and give him a new power for service. (Read Luke 12: 32.)

Paul wrote, "And for me, that utterance may be given unto me . . . to make known with boldness the mystery of the gospel . . . that I may speak boldly, as I ought to speak." He wants utterance, boldness, and grace to proclaim the mystery of the gospel. How the words come down through nineteen centuries, as if he were writing from the mission field of today! "Utterance." I think I see the message *gripping* Paul's hearers, and all because it has gripped him. It is the same blessed mystery we preach still, "Jesus Christ and him crucified." Oh! pray that I may have utterance, and preach it as I ought to preach.

Paul knew that prayer is a mighty power, and he wants the Christians at Ephesus to help him in changing Asia Minor and in lifting up the Roman empire. Your prayers, well beloved, are changing the same countries today; nay, they are belting and recreating the world. I wonder if it is not as great a privilege (and so you cannot come) to pray for your missionaries as it is to be here. And I do not forget that this is "a work fit for the hands of an angel, and that it holds a joy fit for the heart of an angel."

Just here let me suggest that when you begin to pray "for me" you will be sure to pray for the special needs of my field as you know them, and for the days you linger on this one mission you will add your prayers for the work and environment which is a part of our lives. If you chance to be praying for China, you will not forget to pray for our republic and our president.

I will only mention in closing some of the prayers you will offer "for me": for good cheer and a heart full of joy in the work; for grace and wisdom to take proper care of the body, that it may be a fit instrument for service;

for help in learning the language—this for all who have come to the field the last three years, a hundred or more—that the ideal and the endeavor shall be for nothing less than its mastery; for an unfailing sweetness of patience, that can "bear the fret of care"; for an unconquerable perseverance; for a daily infilling of love; for a simple but mighty faith; for grace to be constantly helping some of the weary ones who need to know the dear Lord Jesus; for a sane but undying optimism, to which the stars of promise gleaming in the heavens of the Bible shall be always shining in my sky; for help to be a very human, very winning, very humble and faithful missionary. And may the Lord reward you a thousandfold.

Peking, China, October 19, 1913.

AN IDEAL MISSIONARY

By FRANCIS G. PEABODY, LL.D.

We are glad to present to readers of the *Herald* these paragraphs from an address delivered in Central Church, Boston, at a service in memory of Dr. D. C. Greene, of Japan. Dr. Peabody is professor of Christian Morals at Harvard University and was formerly dean of Harvard Divinity School and pastor of First Parish (Unitarian) Church in Cambridge. He spent some time last summer in the Orient and was one of the last American visitors to enjoy Dr. Greene's hospitality and companionship.

THE task of a foreign missionary has in it many elements which are equally essential in all countries and among all types of civilization—self-sacrifice, consecration, Christian conviction, sympathy, courage, and tact; but in a country like Japan there are needed further qualities which are less commonly associated with missionary efficiency. The Japanese inherit a culture which had its Golden Age when this continent was a wilderness, and an æsthetic refinement and subtlety which are quite unique in the world. Highly developed types of religion have been familiar to them for many centuries and are superimposed upon a still earlier tradition of national piety. To approach a civilization of this character with anything like condescension and patronage, or to attempt a sectarian propagandism, either Catholic or Protestant, is to be met on the part of educated Japanese by nothing but a courteously veiled contempt. Yet, on the other hand, nothing is more obvious in Japan than a profound sense of spiritual insufficiency. Ancient standards of faith have lost their force for great numbers of thoughtful men, and the tidal wave of commercialism and materialism which has swept over the land has carried many of the most intelligent and prosperous quite away from their moral moorings. With this consciousness of a decline in social and spiritual ideals the Japanese look across to Western lands, and think they see there certain fruits of a Christian civilization which do not naturally grow from their own traditions—a domestic integrity, a position for women, a care for the sick, the aged, and the helpless, the qualities of compassion, sympathy, and self-sacrifice which Christians call *caritas*, or love. With a most touching candor and directness the alert and acquisitive Japanese are applying their eager minds to appropriate these blessings. I had hardly set foot in Tokyo when two reporters approached me with this written question, "What do you think Japan can do to regain her moral idealism?"

Now there is but one reasonable answer to this question. A revival of moral idealism in Japan, as in America, must be the corollary of a revival of rational and practical Christianity, the translation of the religion of Jesus Christ into the language of modern needs, the adaptation to other traditions of the universally applicable mes-

sage of the gospel. This translation and adaptation, however, call for much more in a missionary than consecration and self-sacrifice. They require a capacity for what may be called Christian statesmanship, a gift of appreciation and considerateness, a largeness of horizon which forbids intolerance, and a spiritual tranquillity which differences cannot disturb; in short, an apostolic sagacity, such as made the first Christian apostle say of the worship which he desired to replace, "I perceive that in all things ye are exceedingly religious."

As I recall the impressions received during the happy weeks of intimacy with Dr. Greene, I find most conspicuous this rare quality of Christian statesmanship. He seemed to me to see the situation just as it is, with clearness of vision and comprehensiveness of view. As Matthew Arnold said of Sophocles, he saw things steadily and saw them whole. He appreciated the enormous hold of tradition on the Japanese mind, and the consequent necessity for a Christianity which should be appropriated, indigenous, Japanese. His tolerance, which might seem to smaller men a slackening hold on Christian truth, was, in fact, the consequence of his large conception of Christian truth. He stood habitually where he could look over the barriers of opinion and see the unities of faith. He was trusted and leaned on, as perhaps has happened to no other missionary in Japan, by officials, by academic teachers, by men of affairs, and by missionaries of all communions, because he was scrupulously just, imperturbably fraternal, and invariably wise. He was a Christian statesman, and the imperial recognition which he received during the last months of his life was simply the confirmation of the judgment which men of all creeds, and of none, had already reached.

Yet this capacity for statesmanship, though it was conspicuous, was not the secret of his influence upon the life of Japan. Sagacity, initiative, and administrative skill might all be recognized without giving one the commanding place which was held by Dr. Greene, both among his colleagues and among serious-minded Japanese. That affectionate and universal respect was given, not to his intellectual attainments, but to the consecration and consistency of his character. One could not talk with him or listen to him, even for the short weeks which I had the privilege of sharing, without saying to one's self: Here is the legitimate and beautiful ripening of a life dedicated to the service of Christ, and renewed in the spirit of its mind after the image of him who created it. His infinitely painstaking study of the Bible, instead of involving him in the letter which killeth, had enriched him with the spirit which giveth life. He was subdued to that he worked in, like the dyer's hand. A serenity and spirituality illuminated his countenance which could proceed only from within. "He wist not that his face shone," but its shining was a witness of the inner light. He had given himself to do, not his own will, but the will of Him that sent him, and so his own will had grown firm and sure. At the end of forty-four years of a work abounding in discouragements and disillusions, there remained a tranquil optimism, a spiritual assurance, which testified to the most casual companion of the intimacy of his nature with the Eternal purpose. It was written of old: "He hath made everything beautiful in its time; also he hath set eternity in their hearts." The words might be written again of this modern man. Each incident of personal or public experience became to him beautiful in its time because he had set eternity in his heart. How rich an inheritance is this for those whom he so devotedly loved and so proudly watched across the sea! I have seldom met a man of whom it could be more confidently and immediately said, as was said of the first Christian missionary, "They took knowledge of him that he had been with Jesus."

Cambridge, October, 1913.

TABULAR VIEW OF THE MISSIONS OF THE A. B. C. F. M. FOR THE YEAR 1912–1913

Missions.	When established.	Stations.	Outstations.	Missionaries.					Native Laborers.					Church Statistics.							Educational Statistics.								Native contributions.
				Ordained.	Physicians and men not ordained.	Single women.	Wives.	Total missionaries.	Ordained preachers.	Unordained preachers.	Teachers.	Other native laborers.	Total native laborers.	Places of regular meeting.	Organized churches.	Communicants.	Added by confession, 1912–13.	Adherents.	Sabbath schools.	Sabbath school membership.	Theological and training schools.	Students for the ministry.	Colleges.	Students.	Boarding and high schools.	Pupils.	Other schools.	Pupils.	Total number under instruction.	
South Africa :																													
Zulu Branch	1835	10	90	9	1	7	9	26	12	14	133	486	645	246	26	6,307	560	18,750	53	2,981	1	16	1	140	2	210	67	5,125	5,491	$13,526
Rhodesian Br.	1895	2	5	3	5	3	7	18		4	11	9	24	62	2	236	6	550	3	200	. .	. .	.	. . .	3	115	2	167	489	141
W. Cent. Africa	1880	5	32	8	4	9	10	31		43	139	49	231	46	5	948	146	9,500	7	3,050	. .	. .	.	. .	. .	. . .	46	4,327	4,327	443
Europ'n Turkey [1]	1859	6	52	13		8	12	33	16	16	57	17	106	61	21	1,640	126	4,340	61	2,839	1	4	1	89	4	256	18	439	788	6,418
Western Turkey [1]	1819	6	97	20	6	26	24	76	41	32	336	41	450	124	44	4,384	175	16,131	126	10,224	1	3	4	1,095	12	1,737	138	6,592	9,427	85,738
Central Turkey	1847	6	61	8	3	18	10	39	17	28	259	58	362	65	37	6,835	157	21,762	79	14,149	1	9	3	572	18	1,526	120	5,561	7,478	40,828
Eastern Turkey	1836	5	95	11	3	19	14	47	25	39	234	48	352	88	51	3,098	143	13,930	83	6,489	2	12	2	495	16	639	121	6,429	7,575	15,612
Marathi	1813	11	144	11	3	19	12	45	41	41	270	84	436	165	60	7,699	382	13,972	190	7,881	1	34	. .	. . .	19	2,200	152	4,705	6,905	2,996
Madura	1834	10	353	18	2	7	17	44	27	9	504	258	798	428	35	7,610	395	23,057	297	10,303	1	70	1	125	7	1,311	261	11,137	12,615	19,791
Ceylon	1816	6	23	3	3	4	5	15	11	16	369	90	486	48	21	2,170	109	3,475	77	3,996	. .	2	1	156	3	439	146	10,699	11,294	15,045
Foochow	1847	5	98	11	6	15	14	46	9	72	157	64	302	117	73	2,616	355	6,137	63	2,359	2	11	2	75	6	489	89	2,188	2,753	10,401
South China [1]	1883	2	41	2		3	2	7	2	45	40	31	118	48	3	5,000	365	5,000	4	300	. .	. .	.	. .	2	78	18	581	659	1,500
North China	1854	7	89	17	5	25	21	68	6	60	107	77	250	100	11	4,355	335	9,920	16	1,312	1	14	3	120	18	745	64	1,057	1,947	3,536
Shansi	1882	2	16	5	3	5	5	18	. .	19	37	33	89	36	2	386	126	1,181	9	644		. .	. .	6	6	277	12	302	585	1,282
Japan [2]	1869	12	55	19	1	27	19	66	63	66		20	149	. . .	152	21,170	410	25,000	68	3,173	1	27	2	1,000	5	356	15	667	2,050	62,549
Philippines	1903	2	12	1	1		2	4		3	7	. .	10	7	1	104	11	400	6	194		. .				. . .	6	239	239	126
Micronesia [3]	1852	5	38	4		3	4	11	19	41	34	13	107	150	36	5,126	. . .	7,000	52	1,840	1	36	. .		5	415	49	. . .	2,790	6,435
Mexico [1]	1872	4	52	2	1	6	3	12	2	3	16	3	24	24	14	1,156	36	3,417	20	901	1	5	1	50	2	320	3	325	650	10,779
Spain [1]	1872	1	15	2	. .	2	1	5	3	5	18	2	28	28	8	247	44	3,120	10	590	. .	. .	.	. . .	1	78	14	813	891	1,916
Austria	1872	1	66	2			2	4	18	9		5	32	64	27	2,065	109	6,500	45	675	. .	. .			. .					7,834
Totals		108	1,434	169[4]	47[5]	206[6]	193[7]	615	312	565	2,728	1,388	4,999	1,907	629	83,152	3,990	193,742	1,269	74,100	11	243	21	3,923	129	11,191	1,341	61,353	78,953	[8]$306,896

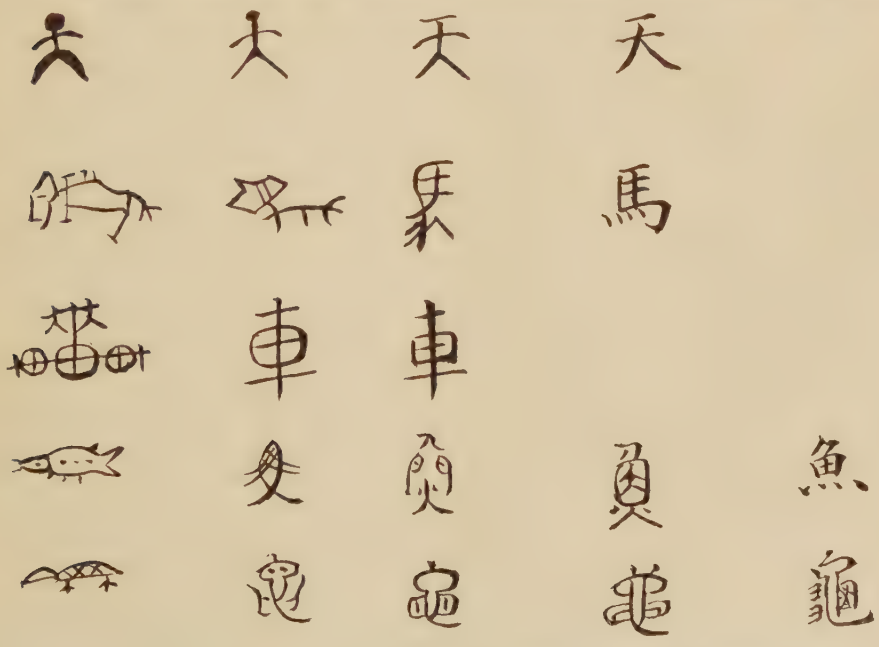
[1] Last year's report.
[2] Mission and Kumi-ai combined.
[3] In part figures of 1910.
[4] Eight of whom are physicians.
[5] Five of whom are physicians.
[6] Six of whom are physicians.
[7] Twenty-seven of whom are physicians.
[8] Including last year's contributions from European Turkey.

THE CHANGING CHINESE LANGUAGE

By Rev. LEWIS HODOUS, of Foochow

THE Chinese written language has passed through many changes. At first knotted cords were used to make the simple records required by the social life of the time. These soon became insufficient, and notches were made in bamboo for the purpose of records and to serve as agreements among the people. These notches still survive in such characters as 㓁, ch'i, a *bond*, a *deed*. These inventions are attributed to Fu Hsi (2852-2737 B.C.). These methods were soon outgrown, and men tried making pictures of the objects about which they wanted to write. This invention is attributed to Ts'ang Chieh. The legends differ as to method. Some say that he saw mysterious tracing upon the back of a tortoise in the River Loh. Other fables say that he formed the character by imitating the footprints of birds. At any rate when he completed his invention, the historian tells us that "Heaven caused showers of grain to descend from on high, the disembodied spirits wept in the darkness, and the dragons withdrew themselves from sight." And well they might, because the invention of the characters made possible the classics which give man power over demons and disembodied spirits.

Ts'ang Chieh invented 540 primary characters, or radicals or pictograms.



The lines above show the changes in form of Chinese characters. The words represented are, at the top; heaven; next, horse; third, cart; fourth, fish; fifth, tortoise

Later these were combined to represent ideas. For example, 木, a *tree*, was doubled, 林, and meant a *forest*. The character 田, a *field*, was placed over 力, *strength*, 男, and meant a *male*. Such characters are called ideograms. It will be readily seen that a language limited to these two methods of forming words would not grow very rapidly. As a matter of fact the pictograms and ideograms in the Chinese language number one or two thousand. The invention which made the classics and literature possible, and which took place about 800 B.C., was the phonogram. Somebody hit upon the fact that writing is visible speech. These phonograms were combined with the primary characters and now number forty or fifty thousand. The invention of the phonogram was unheralded, but made possible the growth of the Chinese language indefinitely.

The Chinese language is well adapted to coining new words. It is without inflection to denote case, number, gender, or tense. One character can be combined readily with any other character. After the invention of the phonogram the Chinese language passed through many changes. The rise of Taoism brought in many words which widened the horizon of the Chinese. The introduction of Buddhism in the first century of our era greatly modified the Chinese language. In 635 A.D. the Nestorians entered China, and the increased intercourse with the West introduced many other changes. The Mohammedans brought with them the sciences and the arts. Perhaps the most far-reaching changes have been brought about by the contact with the West, which began in 1516 with Portugal and in 1637 with the English. Since then the West has been interpenetrating China with its ideas and has brought about numerous changes in the language. Missions with their educational work have been a very potent factor in these changes.

The changes have been so many that only a few large classes of words will be considered in this article. There is a large class of words which indicates that the Chinese have a new conception of their country and a new attitude to it. A number of years ago the writers of editorials and books began using the term 支那, *Chie-na*, for China. This is not a new term. It has been used in Buddhist works ever since the Ts'in dynasty (255–209 B.C.). In Sanskrit it is Tchina, or Maha-tchina, great China. This term connotes the China as it was in its classical period, prosperous, wealthy, and strong, a world power respected by other nations. This is what the young patriots want to make China today.

The Chinese call their country now the Ming Kuo, 民國, people's country. It no longer belongs to the royal family. It is the possession of the people and ruled by the people. A few years ago the term Ko Ming, 革命, applied to the revolutionaries, was spoken in whispers. It is not a new term, being found in the Yih King. It suggested that through misrule the Manchu dynasty had lost its divine appointment to rule the country. The common use of this term will show to later ages the great convulsion which has taken place in China.

The Chinese not only have a new conception of their country, but they have a new feeling toward it. Quite a number of terms for patriotism have come into general use. There is ai Kuo, 愛國, *love of country*, ai ming, 愛民, *love of people*, ai kuo ai chung, 愛民愛種, *to love kith and kin*. Perhaps the term which reveals

a growing feeling of democracy is t'ung p'ao, 同胞, *fidus Achates*. Confucius said, "Within the four seas all are elder brothers and younger brothers." This phrase stands for a patriarchal government. The modern phrase, t'ung p'ao, stands for democracy of the broadest kind.

This new attitude toward country has grown up side by side with a new conception of the individual. The great mottoes of the French Revolution have found their echo in China, namely, liberty, 自由, equality, 平等, fraternity, 團體. These revolutionary ideas breaking into a patriarchal government and society have caused sad havoc, but they are here to stay and will no doubt adapt themselves to their new environment and also adapt the environment to themselves.

This patriotic wave has penetrated the women's apartments and has revealed the stuff Chinese women are made of. There were women revolutionaries. They were leaders of no mean ability and of remarkable resourcefulness. Such a one was Ch'iu Chin, who gave her life in 1907 for the rebel cause in Chekiang. She was a poet and a principal of a girls' school. Once a prefect presented her with two scrolls with the following words: —

> "Taking an active part in the battle of life,
> She shows a masculine superiority to the whole world."

She organized the military and students into revolutionary societies and divided the officers into sixteen grades. These grades were designated by characters in a stanza of poetry, which Professor Giles translates as follows: —

> "The Yellow Peril derives its force from the Chekiang tide:
> On behalf of our native land let the race of Han show its heroism!
> Not a single scale of their armor shall the Manchu horde leave behind,
> And the Empire as of yore shall proudly rear its head to the skies."

If any one has any doubt as to the awakening of the women of China it should be dispelled by such common phrases as 女界, *women's world;* 男女平權, *the equality of the sexes;* 男女同校, *co-education;* 女子選舉權, *women suffrage;* 婦女爭競, *suffragette struggle.*

This new love of country and the new attitude of the individual to society has its stern side. There is the phrase 愛國如命, *to love one's country as life.* The term used for patriot is 犧牲, *sacrificial victim, i.e.,* one who is willing to offer himself on the altar for his country. There is a darker side. Such terms as assassination, bombs, bomb throwing, a band of assassins, the blood and iron society, have come into vogue. Not long ago I was walking through a secluded mountain hamlet. Two women were sitting on the doorstep and discussing bombs. They rolled the strange word on their tongues. It had a strange, fascinating sound. Not only such ugly words, but others are penetrating remote mountain villages and serving as windows opening out into a new world.

The long list of new words having to do with politics shows that there is a great activity in this field. The character for party, tang, 黨, has had an interesting history. It meant originally a village with five hundred families. Due to the exclusive provincial plotting characteristics of these small communities the term acquired a bad meaning and was applied to secret societies which were

hostile to the government. Now this term is applied to the various political parties: Ming-chu-tang, 民主黨, *Democratic Party*; T'ung-ih-tang, 統一黨, *National Party;* Kuo-ming-tang, 國民黨, *Nationalist Party;* She-hui-tang, 社會黨, *Socialistic Party;* Wu-cheng-tang, 無政黨, Anarchists. It has a good connotation. It will be interesting to see whether it will keep this good meaning. The frequent use of such terms as constitution, constitutional government, cartoon, and the necessity for coining a word for political boss, Cheng k'eh, 政客, *a politician without office*, reveal a great ferment in politics.

Many terms bear witness to new social amenities. Several terms are used for a social gathering, tea party.

In the religious life there have been great changes. This is what might be expected, because the Chinese, next to the Indians, are the most religious people in the world. In Shanghai and other places societies were formed for the preservation of Confucianism. Many old, characteristically Buddhist terms are heard more frequently and seen oftener in print. Ta ch'eng, 大乘, *the great vehicle* or *the great road*, meaning the Mahayana creed of Buddhism which entered China, is used frequently at present. There is a society to maintain Buddhism.

There are a number of phrases which show that the people are thinking about the relation of religion to the state. Cheng chiao fen ch'uan, 政教分權, *division of political and church powers*, Hsin chiao tze iu, 信教自由, *religious freedom*, will be things much discussed in the near future. There is at present a strong campaign to retain Confucianism as the state religion.

The term mi-hsin, 迷信, *handed-down belief, superstition*, indicates the progress toward Christianity and away from the old superstitious customs. It came into use only a few years ago, but is used by all intelligent people in speaking of customs and practices which were regarded as quite proper a few years ago. The term is slowly embracing more and more superstitious practices.

Christianity introduced many new terms. At first they were not a part of the living language, but were the esoteric signs of a small sect. Many of these terms indicating Christian ideas are now current coin. Christianity was called 耶穌教, Ie-su chiao, the Jesus doctrine. The churches are now adopting the name 基督教, Chi Tuh Chiao, a transliteration of *Christos* with the word of teaching added. Christianity is also known as the Chiu-she chiao, 救世教, *the teaching that saves the world*. That this meaning is understood is made clear from such phrases as: The society for national salvation, an association for devising means to save Mongolia.

Some years ago the church members were called feng chiao, 奉教. This term had an opprobrious association. It is now not heard very much, being replaced by the dignified term chiao iu, 教友.

The Chinese call the revolution kuang fu, 光復, *the glorious restoration*. So it certainly will be remembered if the hopes aroused by the ideals expressed in the new words and phrases are realized. A new country, a new citizenship, a new society, and a whole-hearted service to God will certainly mean a glorious restoration.

Foochow, September, 1913.

HOME DEPARTMENT

A CALL TO PRAYER

Let us pray at least once each Sunday in the public service for all the missionaries of our own boards.

If the church has its own missionaries, at home or abroad, let us mention them by name in prayer at every communion service this year.

THE FINANCIAL STATEMENT FOR NOVEMBER

RECEIPTS AVAILABLE FOR REGULAR APPROPRIATIONS

	From Churches	From Individuals	From S. S. and Y. P. S. C. E.	From Twentieth Century Fund and Legacies	From Matured Conditional Gifts	Income from General Permanent Fund	Totals
1912	$25,080.50	$3,534.83	$1,017.66	$355.57		$1,296.50	$31,285.06
1913	17,660.87	3,327.97	876.57	3,036.44		1,496.50	26,398.35
Gain				$2,680.87		$200.00	
Loss	$7,419.63	$206.86	$141.09				$4,886.71

FOR THREE MONTHS TO NOVEMBER 30

1912	$45,194.36	$5,041.67	$2,335.66	$100,548.24	$2,500.00	$5,474.50	$161,994.43
1913	40,788.57	7,121.31	1,896.71	93,947.03	1,500.00	5,732.10	150,985.72
Gain		$1,179.64				$257.60	
Loss	$4,405.79		$438.95	$6,601.21	$1,000.00		$11,008.71

RECEIPTS AVAILABLE FOR WORK OF WOMAN'S BOARDS AND OTHER OBJECTS
FOR THREE MONTHS TO NOVEMBER 30

	From Woman's Boards	For Special Objects	Income from Sundry Funds and Miscellaneous	Totals
1912	$58,239.50	$42,709.54	$5,908.73	$106,857.77
1913	60,844.47	41,475.80	6,710.78	109,031.05
Gain	$2,604.97		$802.05	$2,173.28
Loss		$1,233.74		

The above statement summons us to prayerful and earnest effort on behalf of the Board's treasury. Read the figures.

AS TO FUNDS

The figures presented on the preceding page furnish food for grave thought and earnest prayer. The three items which represent gifts from the living, namely, churches, individuals, and Sunday schools and Endeavor Societies, show a loss of $7,767.58 from the record for November, 1912. Churches have dropped $7,419 in their giving in November, one of the best church months of the whole year, following immediately one of the most enthusiastic annual meetings in the history of the Board. We thought a new day had dawned at Kansas City, but this looks like night instead of day. If pastors, Corporate Members, and friends all will speak courageously of the needs of this work, of the call of God to make common sacrifice with our brave missionaries upon the field, the darkness which threatens shall be turned into light. If the times look a bit dubious, pray find some other place to practice economy than in your gifts to missions. Let genius shine through skillful methods of raising full apportionments. Nothing will bring a greater blessing to the church or make the hearts of all so glad. Do you believe it, brethren? We do.

THE OLD AND THE NEW

Every pastor reviews the year with mingled feelings of joy and pain. There have been happy events. Victories in soul struggles, joining the church by some who had wavered and waited long, increased interest in the preaching, evidence of real sacrifice for Christ's cause—these all bring joy.

But the church has not reached the goal set. What pastor ever began a new year without much forgetting of things which are behind? There were Sundays when he entertained but failed to arouse and grip the church. How many precious half-hours were expended in misrepresenting Christ! Could the Christ whom he set forth ever be compared with the true Christ of God? No, he has not uttered his deepest self or disclosed his highest vision. He has failed to lead his church to higher things. Differences have deepened and evidences of true Christ-like unselfishness have grown more rare. This is not the church of the ever deepening spirit which he set out to lead through the twelve months. Ugly, stubborn facts, but facts they are to every pastor. What shall he do—what but face them truly and acknowledge them? After giving them due weight in forming his new purpose and choosing his new way, let him forget them in the stretching forward to the things which are before.

One of the keen joys of life is fresh opportunity. Here is Paul the aged, fired with deep enthusiasm in pressing on toward the goal—trying it over again. He will not repeat his mistakes; he will make the goal this time. Thank God we can try again in a new year. So the pastor's grief merges into the pastor's joy and hope.

His people this year must see the real Jesus Christ and him crucified. They must give themselves to him and to his plan for the world. They must be less self-centered, talk less about the glories of the "Old First," and fix more attention upon winning the lost. The church itself must be saved from that ruin which overtakes all people who are generous with themselves and over-prudent toward God.

It must be "one thing I do" this year—develop this group of people into an earnest, evangelistic, missionary church. Let us therefore, as many as are full-grown, be thus minded.

A MISSIONARY CHURCH

What constitutes a church a missionary church? Can a church be true to Christ and not be a missionary church? How go about to create a missionary church? What are the various lines of activity to be followed by such a church? Have we been a missionary church in the past? Do we desire to be one now? Are we willing to pay the price?

Why not a sermon at the beginning of the year to discuss these questions? The vital and growing communions today are the ones in which these matters are emphasized. That church or communion in which they are neglected will degenerate. Oh, that every Congregational pulpit in America might ring in this new year with a winsome, compelling, thrilling appeal to heed Christ's plan for the world!

WORLD NEWS

All great dailies and most periodicals have departments which deal with the news of the world. People are eager for such news, and that is just what the *Missionary Herald* provides. To the Christian man certainly no news will prove more interesting than the monthly records of these twenty missions scattered over the world. A young college woman wrote to Mrs. Secretary recently: "Do you remember leaving at our house a copy of a certain missionary magazine? Could you let me have some other copies? I picked it up to see what it was like and was fascinated by it." And she never confessed to any interest in missions.

There are many people who would be thus pleasantly surprised, intellectually stimulated, and spiritually benefited if they were to exchange each week one-half hour of the daily paper for one-half hour of the *Missionary Herald.* It would be good evangelistic work to persuade a church to form that habit. It would help the pastor, for the church would appreciate his references to world aspects of the Kingdom and contribute more generously to missions. It sweetens the atmosphere of the church when people know of the sacrificial acts of the apostles in other lands. The board of deacons might well put a sample in their pockets and canvass the parish for a *Herald* Club. But as they are not likely to do it, why not appoint some one who has the leisure to make a thorough canvass of your church this year, and then watch the effect upon the spiritual temperature?

MISSION STUDY IN THE INTERIOR DISTRICT

Mr. LeRoy H. Stafford, under appointment by the Board to its educational work in Turkey, is to be associated with Secretary Hitchcock, of the Interior District, for several months for the particular work of organizing mission study classes in churches, Sunday schools, Young People's Societies, prayer meetings, and missionary societies. Classes are centering their thought on Turkey, and are using as a basis for study Secretary Eddy's text-book, "What Next in Turkey?" Mr. Stafford is available for addresses, and will gladly meet or hear from any who are interested in the work. He is to be found at the Board's Chicago office.

THE UNITED MISSIONARY CAMPAIGN AT WORK

The normal result of a conference of the United Missionary Campaign, in its influence upon a city or town, may be illustrated by two concrete examples:—

The Conference at Barre, Vt., was held November 8–10, closing with a finely attended mass meeting in the City Opera House on Sunday evening. After the meeting the officers of the various churches were asked to come together for a short consultation as to whether the project of a Simultaneous Every-Member Canvass, which had been presented at the meeting, was practical for Barre. The church officers expressed their opinion that it was, and agreed to recommend to their respective churches the conducting of such a canvass and the appointment of a joint committee which should arrange for it to be conducted in all the churches at the same time. It was felt that the canvass would be much more successful in each church if it were thus carried on simultaneously, and that here was a chance to express church unity in a most decisive form.

Even more definite was the action of the church officers of Northampton at

the conclusion of the conference there, December 4. With substantial unanimity they decided, subject to the separate approval of their respective boards, that a Simultaneous Every-Member Canvass ought to be held in Northampton; they tentatively adopted Sunday, December 14, as the date for beginning the canvass, and they appointed the committee to have charge of it and fixed a time for the committee to meet. Our two Congregational pastors, Messrs. Keeler of the First Church and Maurer of the Edwards Church, were leading spirits in promoting this clear-cut action. A letter written December 15 by Mr. Keeler, pastor of First Church, gives the following account of the opening campaign:—

"Six churches participated in our Every-Member Canvass yesterday afternoon—the First and Edwards, Congregational, St. John's Episcopal, Baptist, Methodist, and Florence Congregational. Ninety per cent of the families of the churches were called upon. The financial results were excellent, a larger proportion of the people making pledges. A more important result was the spirit of fellowship quickened through calling by the one hundred and fifty church representatives on the committees. More calls were made in the name of the churches on this one afternoon than had been made in any entire year before. The general impression is that it was an excellent idea and cannot but result in great good to the church work."

In next month's *Herald* we shall hope to report further the results of these two city-wide canvasses. It is enough now to notice just how far-reaching is this goal of the United Missionary Campaign in its impact upon a community. This goal means nothing less than the unity of all the churches in an organized, adequate effort to present personally a definite missionary opportunity to every constituent of every church and to develop in each church a corps of workers who are able to do this efficiently. We are much mistaken if this does not mean a great gain, not only for missions, but for the inner life and the home work of the churches as well.

CELEBRATIONS AT HOME

Doubtless many of our home churches recognized in their Sunday services in November the great event in the history of missions which was taking place in India, and we wish it were possible to speak of all of them. One or two echoes must suffice.

Central Church, Worcester, whose pastor, Rev. Shepherd Knapp, D.D., is a member of the Prudential Committee of the American Board, claims Robert A. Hume, D.D., of Ahmednagar, India, as its foreign pastor. On November 16 the morning service in Central Church was devoted to a commemoration of the centenary of the Marathi Mission, with a sermon by Rev. D. Brewer Eddy, Associate Secretary of the Board, and with the reception of gifts for Dr. Hume's own work and toward the Centennial Fund which he is engaged in raising.

When Gordon Hall, the pioneer missionary, died in India, he left a widow and two little boys. Mrs. Hall was an Englishwoman who had lived in India, and whose knowledge of the language and the native life was of incalculable value in those early days of the mission. After her husband's death, she took her little boys and started for Tolland, Mass., the home which Mr. Hall had left to go to India. One child died on the voyage home. The other boy lived to be Gordon Hall, 2d, and to become pastor of Edwards Church, Northampton. Mrs. Hall lived with her son in Northampton till she died and was buried there. On the afternoon of November 12, Edwards Church held a memorial service at her grave and dispatched a message of greeting to the centenary celebration going on at the same time in India. Gordon Hall, 3d, took part in the service at Northampton, and Gordon Hall, 4th, now a sophomore in Amherst College, was in attendance on this occasion.

FOREIGN DEPARTMENT

CEYLON

Dr. Curtis, of Ceylon

On November 14, 1913, Dr. K. Modr. A. Suppiah Curtis, assistant physician in the Green Hospital, Manepay, Ceylon, died, aged forty-two years. He professed his faith in Christ as a student at Jaffna College, and cheerfully met, for the Master's sake, severe persecution, even to the extent of being driven from his home and disinherited.

DR. K. MODR. A. S. CURTIS

Late member of staff of Green Memorial Hospital, Manepay, Ceylon

For the past twenty years he has been a member of the staff of the Green Hospital. His ability enabled him by private study and regular clinical instruction to obtain such a medical education that he was readily granted a diploma as a registered physician by the Ceylon Medical College. His integrity and faithfulness to duty led to promotion from one office to another, and twice has he been placed in charge of the hospital when the medical missionary took furlough.

Fond of Bible study, and ready to take active part in Christian work, he grew from grace to grace. A loyal member of the local church, he served in a responsible capacity on the church committee, and regularly placed a tithe of his income at her disposal. Nor was he behind when other appeals for help were made outside of direct church work.

He was at an early age appointed a director of Jaffna College, and has always been an interested participator in all her affairs, frankly stating his opinions, though they might not be acceptable to all.

In matters that concerned the Christian community at large he was always keen to assist. And while firmly maintaining his faith in Christ, he was a warm friend of all and readily united with non-Christians in objects for the public good.

Strong in his disapproval of any denationalization, he was still a warm friend of the missionary, and none better than he could bring the foreigner and native into cordial and helpful relations. We are "thankful to have had such a good man so long," and shall look to the Lord of the harvest to raise up another such helper.

T. B. S.

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INDIA

First Impressions of Madura

Edgar M. Flint, who was not long ago appointed to India for work at the American College in Madura, reports the safe arrival of himself and Mrs. Flint at their field of work. He says:—

"We had a very pleasant trip out here, with the possible exception of two or three days in the Red Sea. The mission people gave us a cordial reception and at once made us feel that we had indeed come among friends. Now we are settled in the new college bungalow on the campus, are well and happy, and glad to be here.

"It was a pleasure to me to find the college enjoying such a healthy growth. Our present plant is much overcrowded and a number of men were turned away because of lack of room. With the use of temporary partitions in the large assembly hall and a classroom in

a corridor, we shall get along till the new science building is built and occupied. The campus will need extension, I feel sure, if we grow as I hope we shall, to meet the need of a first-grade college in all branches offered in the university. This is a large and important community, and it is waking up with the rest of the country. Young men will seek more and more a college education, and I hope to see a good college here to serve this part of South India.

"With respect to the remaining work in Madura itself, I think our plant is something to be proud of. The school, hospital, and training work are well organized and are doing splendidly. Of course they are crowded, as you have doubtless heard before.

"We have visited some of the outstations and expect to see the others. In these communities and in some individuals the influence of the centuries past is apparent; in many cases Christianity seems to have created a new being in an individual, making him a strong moral character. But in other cases even in Christians there is a lack of practical moral sense. I am becoming more and more convinced that education must accompany religion in this land, so that the judgment can be trained and a Christianity that is *moral* as well as spiritual and personal can be appreciated and lived."

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Some Schoolboys of Vadala

Rev. E. W. Felt introduces some of the new scholars at Vadala, India, in the following lines:—

"School is open again and we now have about eighty-three boys in our boarding department, about twelve of whom are non-Christian, which leads me to praise God with you for these boys, who come from Hindu, Mohammedan, and Jain homes, and are here to be molded into the mold of the Lord Jesus, in company with our Christian boys. They have separate eating arrangements in the Hindu village, but otherwise live like the rest, having a

A FERRIS WHEEL AT AN INDIAN FESTIVAL

room in the dormitory and sitting and studying with our boys. They have to pay all their own expenses, which shows how their parents value education.

"Of course they are a picked lot, for most Hindu parents have no such ambitions for their boys, and still less any desire for them to study in a Christian school. See them: There is Uttamchand, whose home is here in Vadala and who comes of the most difficult people—the Jain merchant class. He will go to high school next year, a timid, bright, slightly ungainly boy, with fine possibilities. Maidu, a Mohammedan boy, who is as sharp as a razor, will also go to high school next year. Papaniya came this year without any decent clothes and asked to be taken in. He had longed to come for two years, but has a poor Mohammedan father and cannot pay his way. This year I decided to take him anyway. He is like a little street Arab, with a sharp face and rather untamed habits. Then there are Gazanan and little Govind, little kiddies of eleven or twelve, as fresh and sweet as any Christian boys. And Pauhalal, who comes this year, is the first merchant boy to come from another village to our school."

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AFRICA

"Ticket" of Mt. Silinda

Writing from Rhodesia, Miss H. Juliette Gilson gives us a glimpse of the persistence and appreciation of one of the Mt. Silinda school:—

"The oldest pupil in the Mt. Silinda school is the fruit of evangelistic work. 'Ticket' has but one leg and walks about on the rudest of crutches, his own manufacture. He must be at least twenty-five. Near the beginning of the famine he presented himself at Chikore, having walked about twenty miles. He said he wished to be a Christian and to be taught to read God's Word.

"At that time many were coming with a similar request, moved more by the gnawings of hunger than by an earnest desire for a spiritual blessing. Mr. Dysart found it extremely difficult to procure sufficient food for those for whom he was directly responsible, so he felt obliged to tell the man that he must return home and come back when the famine was over. But before any crops could be reaped, Ticket came back again and received the same answer. A little more than two months ago he appeared at Chikore for the third time, having walked on his crutches about one hundred miles, seeking his way to the Light. It was thought best that he should walk another eighteen miles and come to Mt. Silinda.

"Ticket tells us that he first heard the gospel message from one of our Chikore evangelists when he was touring across the Sabi. Afterwards he went to work at the mines, and returning home stopped at a kraal where a beer drink was in progress; and, as so often happens, there was a quarrel and a fight. Ticket's leg was cut and broken; he was taken to the hospital at Victoria, 150 miles from here, where it was found necessary to amputate the leg some distance above the knee. Ticket says that while staying at the hospital he remembered the words of the evangelist and resolved that if he were ever able to walk again he would go to a mission station and ask to be taught. Our Christian boys are interested in teaching him, and we hope that he will soon be able to read God's Word for himself and that in coming years he may lead many others to Christ."

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Doings at Chiyaka

We print a few paragraphs from a news letter written by Miss Janette E. Miller at Chiyaka, West Central Africa, which are like snapshots of life at the mission:—

"We had thanksgiving day August 5. Dr. Moffatt went out with some boys, the week before, and shot three wild pigs, one after another, a shot a piece. That provided the feast for the vil-

In the editorial department we have spoken of the Hindu uprising in Natal as a result of the indenturing of coolies for work in the sugar cane plantations. The above view gives an excellent idea of a great plantation of sugar near the city of Durban. It is such plantations as these that the coolies were setting on fire until repressed by the government. The Hindu in the foreground by his clothing and mien suggests the transformation which has come over these low caste people through the change in environment. In India this man probably would not have been clothed above the waist

lage. In the morning we had a service with a little extra music besides the phonograph. Afterwards the boys had races, and toward evening Miss Redick and I went down and taught the girls some games and races.

"The roof begins to come off tomorrow to be completed. There is a fresh lot of tile ready, like nice red cookies. They packed them inside of four brick walls, covered them up tight, and built fires outside of four holes at the foot, two on a side. As fast as the wood became coals they shoved them inside. The next day they were burning great logs, pushing the red-hot ends in. The third day the fires from the two sides met in the middle. Men watched it day and night. There is a lot of building going on here now. The two sleeping rooms and kitchens of the girls' compound are almost ready for the roof, also storehouses, store, office, chicken house, pig house, carpenter shop, and a front stone wall between us and the road. The immediate landscape will be much changed.

"You will be pleased to hear that I received nicely written letters from the two Ndongo boys that remained in Ochileso. Kambundu, you remember, learned all the syllables in the one week that I was out there, and of course feels that I was the means of his new life. I wish I could show you the letter. He and the little boy will both be teachers some day, I have no doubt.

"One night we heard some chickens being killed, and Doctor killed a five-foot puff adder. I am screwing up my courage to make some drawings of his pickled snakes, for some medical purpose or other. I am such a baby I would almost rather be bitten by a live one than handle a bottle of dead ones, but he says he will do the handling."

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CHINA

The Silver Standard and Missionary Money

People at home have little realization of the perplexities which surround financial matters in a country like China, whose money standard varies from time to time. A recent letter from Dr. Percy T. Watson, of Fenchow, gives a slight idea of the aggravations of such a system:—

"Two years ago it took 60 cents and 61 cents United States money to buy

an ounce of silver here. An ounce of silver is our standard, and is called a tael. This year it has taken over 72 cents United States money to buy the same tael that we used to buy for one-fifth to one-sixth less.

"This makes over $200 per year difference in Mrs. Watson's and my salary, and a much bigger difference in the funds used for our churches and our schools. The funds we receive from the American Board of Commissioners for Foreign Missions, the Woman's Board of Missions of the Interior, and the Oberlin-Shansi Memorial Association for our work are in the fixed standard of United States money. There is no fixed standard when this fixed value at home is exchanged into the currency here, which is a silver standard. This exchange is in the hands of the big foreign banks here, and it well illustrates the robbery of the recent five-nation loan to China. China borrowed this sum in foreign money, and when she comes to use it here she has to sell it at this high rate of exchange and she doesn't get much for her money. When she comes to pay back her loan, exchange will be low, and it will take a great deal of Chinese currency to buy the foreign currency of the foreign banks here, with which the loan must be paid back.

"There has been a good deal said in the papers at home about the usury of the five-nation loan to China, which was issued at 88 and bore 5½ per cent interest finally, I think; but the greatest robbery of all, namely, the 16 per cent to 20 per cent which they make on exchange from gold into silver and then from silver to gold when it is to be returned, has not been mentioned so far as I have seen. That the present high exchange depends on this loan was well illustrated at the time the United States withdrew from the loan. At that time exchange was at its very highest—76 cents, and within a few days after she withdrew, when it seemed as though the entire loan had gone through, exchange fell from 76 cents to 65 cents United States money, and the other foreign gold standards accordingly.

"The toll paid by China to the foreign banks here through this loan is only part, for the mission funds of all missionary boards have paid their share also. Fortunately the money used in buying hospital land this past year was mostly money which had been exchanged into Chinese currency when exchange was good from our standpoint, and had been drawing interest at 5 per cent and 5½ per cent until it was used. Exchange is now falling, and when it comes time to build the hospital it looks hopeful for better rates. One thing we have to be thankful for in our next building, and that is, we now save 4 per cent on exchange on all money transferred from the coast inland to Fenchow. These rates have improved since I last wrote you, and they are due to a Fenchow banker who became very friendly after being cured in the Fenchow hospital. At the present time in Fenchow, one thing needs to be emphasized, and that is that no matter how high the exchange it will not pay to wait for better rates before buying land, for property is advancing steadily. In the memory of the oldest there has never been so much building and transfer of property in one year as there has been this year."

Another Open Door

Glimpses of the possibilities before us, if only we were ready with men and money, continue to come to us. Rev. Lewis Hodous writes:—

"Yesterday I attended a service at the Foochow Union Medical School. The sermon was very appropriate and the tea afterward most cordial, but as I talked with Bishop Price and others I felt deeply that we were missing a tremendous opportunity by not having a professor upon the medical faculty. I know that our meager participation is partially due to causes beyond human control, but I believe that in the future our mission should throw itself with

all its strength into this medical school for the following reasons:

"This is the only way in which we can do something toward developing a Christian medical profession in China. Hundreds of thousands of patients have passed through our hospitals. We have done very little in helping China to treat itself. We have shown the Christian spirit in treating the sick, but we have done nothing to Christianize medical practice in China. The old barbarous practices still remain and will remain until we give the

MISS CHINA TAKING HER MUSIC LESSON

Chinese a Christian medical science. There is no doubt that training Chinese physicians is a most important and most fruitful work. This medical school has now fifteen students. They will not admit any new ones next year because the faculty is not large enough to teach more pupils. The Church Missionary Society has two professors. If we could furnish a man, the school could take another class.

"We should support this school heartily because of the influence it has had and will have on other union efforts. Dr. Taylor, now president of the medical school, helped us to swing the Church Missionary Society into line on the theological school. Without his help we could not have obtained their coöperation. Furthermore, our coöperation in the medical school will help to bring the Church Missionary Society into the Union University.

"I sincerely hope that a man, and if possible two men, may be found who will give their time to the Union Medical School."

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TURKEY

What the Marsovan Hospital Means

After praising the action taken at the annual meeting of the Board in pledging a modern hospital to Albania, Dr. C. C. Tracy, president of Anatolia College, Marsovan, said:—

"I know of a hospital on which a region larger and far more populous than Albania is dependent, where a single American surgeon and medical practitioner is doing the work of two or three men, obliged to earn—in that poor country—all the money with which to support his whole staff of assistants and mainly the means to carry on the building of a new hospital. He is alone and has no vacation, year after year. He is driven from morning to night, and much of the night, with the needs of people in distress, who come to him from all over the country, some of them from places a hundred to a hundred and fifty miles distant. There is for them no other helper within reach. In this hospital are men and women of all races and religions. The doctor and nurses constantly move among them with smiles and kindness. The gospel is read and talked and manifested to them, and they learn—even Moslems learn—to sing gospel hymns. A great deal is said of late about work among Moslems. I declare to you that no more effective work is done for Moslems by anybody than that which is done in such a hospital as this."

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In Divers Tongues

A letter from Rev. E. C. Woodley, of Marash, formerly of India, shows a phase of the language situation in Turkey:—

"We are finding the study of Turkish very interesting, now that the preliminary stage is passed. It is not so

difficult as the Indian tongues, owing to its regularity. The chief difficulty is in the fact that the genius of the language is utterly different from that of Aryan tongues. In my study I have kept exclusively to Arabo-Turkish (Osmantija), while my wife has worked largely at Armeno-Turkish. The results of our first year's examinations are probably in your hands by this time. While I gave the address at a communion service in the Third Church last Easter, I expect to make the venture of my first sermon in Turkish next Sunday, to the little group of shepherds and villagers which gathers at Yaoshan every Sunday afternoon.

"The language situation in Central Turkey is becoming rather complicated by the renaissance of Armenian. This is largely used in homes and schools, and many would like to see it used in the churches instead of Turkish. This emphasizing of Armenian is part of the program of the Armenian Nationalist societies, one of which, the Dastinagist, is very active in Marash at present. While in no degree setting aside our study of Turkish, so essential to work among Moslems, both Mr. Goodsell and myself realize that in the near future we may be forced to study Armenian also."

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Visiting Mt. Nimrud

Not the least interesting part of the letters from the field are the bits of travel experience and descriptions which are naturally interwoven with the missionary news. Miss Vina Sherman, one of the new recruits in the Eastern Turkey Mission, writes most interestingly of her long journey 'cross country from Erzroom to Van to the annual meeting of the mission. On the way back the party visited Nimrud Dagh, the great extinct volcano on the shore of Lake Van. Miss Sherman says:—

"At length we went to Mt. Nimrud. It was a very long, hard trip upward all the way. Up and down short hills, and some were very steep, the only road was a sheep path, which invari-

BOATS IN TADVAN HARBOR, LAKE VAN

Twenty streams flow into Lake Van, none flow out. The water is bitter and heavy. A century and a half ago the lake possessed an outlet, through a natural tunnel. In a quarrel, the Kurds filled up the tunnel. Since then the lake has risen 150 feet. Old churches and whole villages are covered by water. Unless an outlet is made, the city of Van, even its castle, will disappear. Nimrud Dagh, described by Miss Sherman, is on the shore of Lake Van

ably went the wrong direction. We reached the top and had almost as far to go down into the crater as we had come up. Down we went, farther and farther into that old crater. At last we saw our tent way off, for the loads had gone a shorter way, but we had to go an hour and a half, I think, before we finally reached the tent. Once we stopped at a hole where we could feel the hot steam and air coming from somewhere in the earth. Our tent was pitched by the side of the warm lake there. It is not very large, but nice and warm, and in one place at least, near some springs, the water was so hot we could not stand in it at all.

"This volcano is very large. There is no other in the world which has greater cubical contents in its crater than this one. Some have greater diameters and some are deeper, but no one any bigger. There is a record on a church near which speaks of an eruption 500 years ago. Going out next morning we followed around the immense cold lake, which forms a crescent around the bottom probably for five miles. The journey out was hard, for it was steep for a long ways up.

"Our journey that day was to Mork, and we were pretty well down then; the next day we went down to 4,500 feet, and it was very warm. Thursday and Friday across the Mush Plain was almost unbearably hot. Saturday's trip was hard and hot most of the way, but at last we went up nearly 2,000 feet to a very old monastery called Sourp Garabed (St. John), so called because they claim to have the bones of John the Baptist there. The tomb is in a fine room of the church. Mr. Stapleton was allowed to enter, but no woman can even touch the first of the marble steps going up to the door.

"We could look in and see that it was a gorgeous place. They showed us many old books in ancient Armenian and handsomely embroidered priests' robes which had been given by pilgrims. These were richly embroidered in gold and silver thread and worth a great deal. We camped up above the monastery, near the tents of two German missionaries who were spending the summer there, and the monks sent us a whole lamb for Sunday dinner. I wonder if you can guess why women are not allowed to see St. John's tomb. It is because a woman was the cause of his death."

THE BOOKSHELF

The Immigrant Gateway: A Missionary Demonstration. By Reuben L. Beard. Paper covers. Pp. 40. New York: Missionary Education Movement of the United States and Canada. 25 cents.

A reproduction of the play given at the various World Missionary Expositions in the United States during the last few years. The text introduces twenty-seven characters, and outlines are included for introductory and closing addresses, suggestions as to costumes, and other helps in giving the play.

The Wellcome Photographic Exposure Record and Diary. New York: Burroughs Wellcome & Co., West 33d Street. 50 cents.

Missionaries and others who have had occasion to use the medical supplies of Burroughs Wellcome & Co. will have no difficulty in believing that a photographic record and book of instructions issued by this firm must have peculiar value. We have examined this little handbook and heartily indorse its use by photographic amateurs in every clime, particularly by those in the tropics. The ordinary photographic guide contains no hints for those whose homes are under the tropical sun; but in this book may be found tables for estimating time exposure in all parts of the world and in all seasons of the year, there being a special edition for the southern hemisphere and another for the northern. In addition to the exposure tables and records, this little volume contains all sorts of practical hints for beginners as to develop-

ment, toning, fixing, printing, the various processes of production in warm tones and colors; and the methods of dealing with errors of technique are explained. This is the latest, most compact, and in our judgment the best word on the subject of photography for amateurs.

Christian Unity at Work. The Federal Council of the Churches of Christ in America in Quadrennial session at Chicago, Ill., 1912. Edited by Charles S. Macfarland. New York: The Federal Council of the Churches of Christ in America. Pp. 291 with index. Price, $1.00 net.

Those who could not attend the epochal meeting of the Federal Council at Chicago will find here the papers presented at that time.

WORLD BRIEFS

The death is announced in Japan of Prince Tokugawa, the fifteenth and last of the Shoguns.

The coronation of Japan's new emperor will take place in Kyoto, in the ancient palace, during the present year.

A recent report of the state of religion in Korea names six Protestant denominations having twenty-six stations and preaching places and 1,801 adherents. Shintoism claims 13,301 adherents and Buddhism 82,987.

The American Colonization Society recently turned over to the Liberian government $65,000, with a part of which it is planned to establish an industrial school modeled upon the negro schools at Hampton, Va., and Tuskegee, Ala.

The possibility, shall we not say certainty, that the modern East will make valuable contributions to the world's literature is indicated by the fact that the Nobel prize for literature for 1913 has been awarded to the Indian poet, Rabindranath Tagore.

China's second company of Boy Scouts has been organized in connection with Boone University, Wuchang. It contains seventy members, and recently gave a notable exhibition drill in life saving and first-aid work, in fire fighting and ambulance work, Morse and semaphore signaling, bridge building, etc.

In 44 American colleges, technical schools and universities last year, 2,084 foreign students were registered, 879 coming from Asia, 37 from Africa, 145 from South America, and 50 from Australasia. Of Asia's contingent, 438 hail from China, 263 from Japan, 102 from India, and the others from Turkey, Korea, Persia, Siam, Ceylon, and Straits Settlements.

Twenty-five members of the English Houses of Parliament have just returned to London after a four months' tour of the British Empire. They spent a month in Australia, two weeks in Canada, two weeks in South Africa, and a few days in New Zealand. The entire trip of 37,000 miles was made in British ships.

The Mary Curzon Hostel for Women in London was opened last month by Queen Alexandra. In seeking for a suitable memorial for his wife, who was the American Mary Leiter, Lord Curzon adopted the plan of a hotel for women similar to the Rowton Houses for men, where clean lodgings and wholesome food are supplied at merely nominal cost.

About five miles from Beirut, in the hills of Lebanon, some 400 feet above sea level, is the only hospital for the treatment of the insane which has ever existed in all Palestine. It was opened in August, 1900, and last year cared for 201 patients. In the twelve years since its opening more than 1,000 cases have been received, of whom 290 have recovered and 241 have been discharged improved.

In connection with the paragraph elsewhere with reference to the Harvard Medical School's Department of Tropical Medicine it is interesting to note that a committee of the London Chamber of Commerce has just raised about $350,000 for the London School of Tropical Medicine, which has heretofore been the most serviceable school for missionaries and commercial workers going to the hot countries.

The European Powers have agreed upon a sovereign for Albania. He is Prince William Frederick Henry, of Wied, thirty-seven years old, and an Evangelical Protestant. He is the second son of the fifth Prince of Wied. His family has been settled on the Rhine since the eleventh century. He was born at Neuwied, his wife was Princess Sofia of Schonberg Waldenburg, and he has one child, a little daughter.

The All-India Theistic Conference completed twenty-six years of life at its meeting in December, 1913. *The World and the New Dispensation,* the organ of the Brahmo Samaj, suggested editorially that as the meeting occurred at the Christmas season

it might be well to set apart one morning or evening during the session for the Christmas celebration, "Since among the Brahmos who attend the conference are a good many to whom the Christmastime is an occasion for devout meditation on Christ and Christianity."

The Far Eastern Information Bureau of New York has compiled some records of Chinese students' successes in America in comparison with native students. Eight have taken prizes and medals in collegiate and inter-varsity debates, and one was Yale orator for three years in succession. On two occasions a Chinese has won the DeForest English literature medal at Yale. One Chinese edited the *Columbia Spectator* and another the *Pennsylvanian.* A son of Wu Ting Fang, former minister to the United States, recently won the Inns of Court Studentship of 300 guineas, in London.

At a recent meeting in London of the Royal Colonial Institute, a most interesting account was given, with lantern illustrations, of the fight against malaria in the Federated Malay States. Dr. Malcolm Watson, the speaker, declared that the knowledge gained from investigations in Sumatra, Panama, British Guiana, and Barbadoes, in the Jeypore Hills, Madras, and in the Duars, at the foot of the Himalayas, has made possible absolute control over the malaria of low, flat land and has made probable the control of hill malaria. He believes there is every hope of abolishing malaria from rice fields.

There is a leper settlement on Robben Island, about fifteen miles off Cape Town, South Africa, which belongs to the Union of South Africa. The Union government has recently voted £150,000 to provide the settlement with laboratories for research work in leprosy. Dr. H. Bayon holds the position of Research Bacteriologist to the government of the Union of South Africa. At a meeting of the Royal Society of Medicine in London recently, Dr. Bayon declared that there had been an increase of 10,000 lepers in India in the last ten years, while in Basutoland the number had increased from 300 twenty-five years ago to between 800 and 900 last year. He also described methods of treatment for the disease.

Kiamil Pasha, one of the ablest of Turkey's statesmen of the old school, died at Nikosia, Cyprus, November 15, aged about eighty-seven years. He had for many years been considered a friend of England in Turkish affairs. As Grand Vizier in 1885 his attempts to secure a policy of fairness to non-Mussulmans so irritated the Sultan that he was deposed and only saved from punishment by British intervention. Ten years later his efforts in behalf of Armenians again brought him into trouble, and several times in the next few years his genuine public spirit made it necessary for him to flee from the court. The revolution of 1908 brought him again to office, and he was Grand Vizier at the time of the Balkan War, being overthrown in January, 1913, by Enver Bey.

China has a new political party. It was organized by senators and representatives, is called the Taotehhui, or Party of Morality, and is open only to men of pure character and high ideals.

THE CHRONICLE

Departure

December 18. From San Francisco, Miss Emily R. Bissell, returning to the Marathi Mission.

Arrivals in this Country

November 5. At New York, Miss Ellen W. Catlin, of the Eastern Turkey Mission.

November 24. At New York, Rev. George C. Raynolds, M.D., of the Eastern Turkey Mission.

November 28. At New York, Miss Inez L. Abbott, of the Balkan Mission.

Arrivals on the Field

September 18. At Lintsingchow, China, Rev. and Mrs. E. W. Ellis.

September 26. At Sofia, Bulgaria, Miss Ethel A. House.

October 4. At Mt. Silinda, Rhodesia Branch of South Africa Mission, Rev. and Mrs. Thomas King and Miss Minnie A. Tontz.

October 14. At Tientsin, China, Miss Carolyn T. Sewall.

October 16. At Rahuri, India, Dr. and Mrs. William O. Ballantine.

October 17. At Ahmednagar, India, Rev. and Mrs. Edward Fairbank and Miss Edith Gates.

October 18. At Mardin, Eastern Turkey Mission, Rev. and Mrs. R. S. M. Emrich and Mr. E. Wheelock Jahn.

October 21. At Foochow, China, Miss Emily S. Hartwell.

October 27. At Tungchow, China, Mrs. Murray S. Frame (formerly Miss Alice S. Browne).

October 28. At Aintab, Central Turkey Mission, Mr. and Mrs. Ralph C. Hill.

October 31. At Bombay, India, Dr. Samuel B. Capen and Dr. William E. Strong, American Board Commission to the Marathi Mission Centenary.

November 4. At Barcelona, Spain, Miss Edith May Lamb.

November 20. At Adabazar, Western Turkey, Miss Ruth E. Razee.

November 20. At Adana, Central Turkey, Miss H. J. Fischer.

November 22. At Barcelona, Spain, Rev. and Mrs. Wayne H. Bowers.

BIRTHS

October 29. At Lintsingchow, China, a son to Dr. and Mrs. O. H. Love.

November 6. At Van, Turkey, a son to Dr. and Mrs. C. D. Ussher.

December 1. At Tientsin, China, a son to Rev. and Mrs. Robert E. Chandler.

∴

Miss H. F. Brewer, treasurer of the Woman's Board of the Pacific, on her tour around the world is recorded in *The Orient* as having reached Constantinople and Brousa, of our Western Turkey Mission.

∴

It is interesting to note that a patent has been issued by the United States Patent Office to Rev. Henry H. Riggs, of our Eastern Turkey Mission, and Mr. A. E. Harper, for a time teacher in Euphrates College, for an improvement in camera shutters, so that a photograph may be taken on one portion of the film or plate.

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News reached the Board Rooms of the passing on December 9, 1913, of Mrs. Wilson A. Farnsworth at Glen Ridge, N. J., aged 88 years, 1 month, 14 days. Dr. and Mrs. Farnsworth were founders of the American Board's mission in Cesarea, in Western Turkey, and when they retired from active service they made their home in Glen Ridge, with their daughter, Mrs. W. A. Little, where Dr. Farnsworth died nearly two years ago. Mrs. Farnsworth had a fine intellect, an even temperament, sound judgment, and great decision of character. Her personality was admirably adapted to missionary life and her influence is felt today in the Cesarea district. She was buried beside her husband at Thetford, Vt. She left four daughters and a son, as well as fourteen grandchildren. The son, Charles H. Farnsworth, is professor of music at the Teachers College, Columbia University. The daughters are Mrs. J. L. Fowle, of Cesarea; Mrs. E. L. Gulick, of Hanover, N. H.; Mrs. Little, of Glen Ridge; and Miss E. S. Farnsworth, of Lexington, Mass.

DONATIONS RECEIVED IN NOVEMBER

NEW ENGLAND DISTRICT

Maine

Auburn, 6th-st. Cong. ch.	11 66	
Bath, Winter-st. Cong. ch.	110 85	
Brewer, 1st Cong. ch.	12 00	
Brunswick, 1st Cong. ch.	72 00	
Hallowell, Old South Cong. ch.	3 00	
Limerick, Cong. ch.	10 00	
Stoneham, Cong. ch.	11 00	
Warren, 2d Cong. ch.	30 00	
Waterford, 1st Cong. ch.	32 62	
West Newfield, Cong. ch., Martha A. Symes,	5 00	298 13

New Hampshire

Candia, Cong. ch.	3 55	
Concord, West Cong. ch., 27.64; East Cong. ch., 5; Rev. E. J. Aiken, 10,	42 64	
Epping, Cong. ch.	7 00	
Exeter, 1st Cong. ch.	30 00	
Hampstead, Cong. ch.	2 51	
Hancock, Cong. ch.	4 80	
Hillsboro, Smith Memorial Cong. ch., toward support Rev. C. L. Storrs,	100 00	
Milton, Cong. ch.	21 50	
Troy, Cong. ch.	6 50	
Washington, Cong. ch.	4 50	
Wilton, 2d Cong. ch., to const., with previous donations, *John Balmforth*, H. M.	31 00	254 00
Legacies.—Nashua, Mrs. Mary A. B. Moore, by W. P. Clarke, Ex'r,		3,860 97
		4,114 97

Vermont

Bennington, 1st Cong. ch.	50 00	
Colchester, Cong. ch.	10 00	
Derby, 1st Cong. ch.	10 00	
Dover, West Cong. ch.	3 00	
Highgate, Cong. ch.	3 00	
Jericho, 2d Cong. ch., toward support Rev. William Hazen,	18 50	
North Bennington, Cong. ch.	21 81	
Westminster West, Cong. ch.	11 30	127 61

Massachusetts

Amesbury, Main-st. Cong. ch.	31 45	
Amherst, ch. of Christ, Amherst College,	80 32	
Attleboro, 2d Cong. ch.	36 06	
Auburndale, Cong. ch.	125 76	
Blackstone, Millville Cong. ch.	3 00	
Boston, Immanuel-Walnut-av. Cong. ch. (Roxbury), 1,211.73; Clarendon Cong. ch. (Hyde Park), 4.50,	1,216 23	

Brockton, Friend, 25 00
Brookline, Leyden Cong. ch., 1,045.67; George P. Davis, 23.52, 1,069 19
Burlington, Cong. ch. 5 73
Carlisle, Cong. ch. 24 00
Chelsea, 1st Cong. ch. 67 50
Cohasset, Cong. ch., of which 25 from Oliver H. Howe for China, 60 22
Dedham, 1st Cong. ch. 7 18
East Bridgewater, Union Cong. ch. 20 00
Florence, Cong. ch. 80 56
Freetown, Cong. ch. 16 00
Haverhill, North Cong. ch. 300 00
Hawley, 1st Cong. ch. 5 00
Holyoke, 1st Cong. ch. 231 72
Lawrence, United Cong. ch. 74 00
Leominster, Cong. ch., 47.25; F. A. Whitney, 15, 62 25
Lowell, High-st. Cong. ch., Friend, 5 00
Ludlow, 1st Cong. ch. 12 00
Lynnfield Center, Cong. ch. 28 05
Maynard, Cong. ch. 13 80
Millis, Cong. ch. 9 69
New Boston, Cong. ch. 7 00
Newbury, 1st Cong. ch., William Ilsley, for Albania, 5 20
Newton, 2d Cong. ch., toward support Dr. H. N. Kinnear, 680; Eliot Cong. ch., 100, 780 00
Newtonville, Central Cong. ch., Friend, 50 00
Northampton, Edwards Cong. ch., for Pangchwang, 185.62; W., 650, 835 62
North Brookfield, 1st Cong. ch. 45 53
Norton, Trinitarian Cong. ch. 28 23
Pittsfield, French Cong. ch. 3 00
Salem, Tabernacle Cong. ch., 227.48; South Cong. ch., 11.28, 238 76
Shelburne, 1st Cong. ch. 45 13
Shelburne Falls, Cong. ch., to const. *Andrew Amstein*, H. M., of which 5 from Men's Forum, 175 00
Somerset, Cong. ch. 8 27
South Dartmouth, Cong. ch. 10 00
South Hadley, Cong. ch. 15 57
Springfield, Memorial ch., of which 25.57 for China, 45.45; do., Young Men's Class, for Adana, 15, 60 45
Sunderland, 1st Cong. ch. 40 00
Wakefield, 1st Cong. ch. 72 37
Walpole, Mrs. John A. Way, 5 00
Wellesley Hills, 1st Cong. ch. 65 30
Westfield, 2d Cong. ch. 71 00
Westford, Union Cong. ch. 25 00
West Medford, Cong. ch. 74 99
West Newbury, 1st Cong. ch. 10 00
Weymouth and Braintree, Union Cong. ch. 37 25
Wilbraham, 1st Cong. ch. 30 00
Williamstown, 1st Cong. ch. 130 00
Winchester, 1st Cong. ch., interest legacy of D. N. Skillings, 200 00
Worcester, Old South Cong. ch., toward support Rev. C. B. Olds, 250; Pilgrim Cong. ch., of which 30 for Mt. Silinda, 180; Plymouth Cong. ch., 173.14, 603 14— 7,281 52
Less.—Medfield, 2d Cong. ch., item acknowledged in May receipts returned, 15 00
7,266 52

Legacies.—East Boxford, Grace I. Peabody, by Rev. Albert B. Peabody, 100 00
Granby, Samuel Mills Cook, add'l, 861 40
Newburyport, Harriet M. Savory, add'l, 16 82
Pittsfield, Oliver W. Robbins, by Gilbert West, Ex'r, 1,840 78— 2,819 00
10,085 52

Rhode Island

East Providence, Riverside Cong. ch., 5.13; Hope Cong. ch., 4.87, 10 00
Pencedale, Cong. ch. 1,000 00
Providence, Union Cong. ch., 388.50; Free Evan. Cong. ch., 26.15, 414 65
Tiverton, Ann E. Brown, 1 00— 1,425 65

Young People's Societies

New Hampshire.—Rye, Y. P. S. C. E., for Sholapur, 7 00
Vermont.—Craftsbury, Y. P. S. C. E., 5; South Hero and Grand Isle, Y. P. S. C. E., for China, 10, 15 00
Massachusetts.—Douglas, East Y. P. S. C. E., for Mindanao, 5; Framingham, Plymouth Y. P. S. C. E., for Mexico, 10; Harvard, Y. P. S. C. E., 15; Lawrence, South Y. P. S. C. E., for Shaowu, 5; Melrose Highlands, Y. P. S. C. E., for Aruppukottai, 22.87; Millis, Young Helper Soc. of the ch. of Christ, for Inghok, 2; Shelburne Falls, Y. P. S. C. E., 15, 74 87
96 87

Sunday Schools

New Hampshire.—Campton, Cong. Sab. sch. 27 00
Massachusetts.—Brookline, Harvard Cong. Sab. sch., 25; Haverhill, West Cong. Sab. sch., 24.09; do., Riverside Mem. Cong. Sab. sch., 10; Holden, Cong. Sab. sch., for Mt. Silinda, 6.68; Lynn, Central Cong. Sab. sch., of which 5.08 for Madura, 9.71 for Mindanao, and 9.17 for China, 23.96; Orange, Central Cong. Sab. sch., for Shaowu, 2; Somerville, Broadway Cong. Sab. sch., for Mt. Silinda, 15.49; Wellesley, Cong. Sab. sch., 4.35; Worcester, Old South Cong. Sab. sch., toward support Rev. C. B. Olds, 13.27, 124 84
151 84

MIDDLE DISTRICT

Connecticut

Branford, Mary Dwight, 10 00
Bridgeport, 1st Cong. ch., 1.05; H. F. Norcross, 2, 3 05
Bristol, Cong. ch., for Marsovan, 150 00
Columbia, Cong. ch. 71 85
East Hartford, Friends, 10 00
East Woodstock, Cong. ch. 15 00
Ellington, Cong. ch. 79 80
Georgetown, Swed. Cong. ch. 3 00
Greenwich, 2d Cong. ch., toward support Rev. Lewis Hodous, 186 18
Groton, John J. Copp, 5 25
Hartford, Asylum Hill Cong. ch., Mrs. E. P. Hammond, toward support Rev. G. A. Wilder, 20; Wethersfield-av. Cong. ch., 10, 30 00
Kent, 1st Cong. ch. 22 15
Manchester, 2d Cong. ch. 215 60
Middletown, 1st Cong. ch. 10 42
Nepaug, Cong. ch. 13 11
New Hartford, North Cong. ch. 26 00
New Haven, ch. of the Redeemer, toward support Rev. J. E. Tracy, 611.25; United Cong. ch., 325; Grand-av. Cong. ch., 1.47; Friend, 817, 1,754 72
Northfield, Cong. ch. 12 68
Oakville, Union Cong. ch. 15 70
Plainville, Swed. Cong. ch., toward support Rev. and Mrs. C. E. Ewing, 5 00
Rockville, Union Cong. ch., of which 30 for Madura and 20 for work in European Turkey, 50 00
Seymour, Cong. ch. 5 00
Simsbury, 1st ch. of Christ, 10 00
Somers, Cong. ch. 21 80
South Windsor, 2d Cong. ch. 7 30
Stafford Springs, Cong. ch. 123 55
Stonington, 1st Cong. ch. 60 00
Thomaston, Cong. ch. 23 73
Torringford, Cong. ch. 30 00

Washington, Mrs. H. S. Nettleton, 2 50
Westport, Mary E. Rowell and Lydia L. Rowell, 10 00
West Woodstock, Cong. ch. 12 79
Windsor Locks, Cong. ch. 28 73—3,024 91

New York

Barryville, Cong. ch. 3 00
Brooklyn, Clinton-av. Cong. ch., 378.93; South Cong. ch., 350; Central Cong. ch., 250; South Cong. chapel, 10; Mrs. Maria L. Roberts, 200; Josephine L. Roberts, 15; Friend, 25, 1,228 93
Brookton, Cong. ch. 7 82
Canandaigua, Cong. ch. 230 00
Castorland, Robert Widrick, 1 00
Churchville, Cong. ch. 17 50
De Ruyter, Cong. ch. 1 45
Fairport, Mrs. E. M. Chadwick, 5 00
Groton City, Cong. ch. 18 30
Holland Patent, Welsh Cong. ch. 5 00
Irondequoit, United Cong. ch., for Madura, 30 00
Lebanon, Cong. ch. 12 80
Morrisville, 1st Cong. ch. 15 00
New York, North Cong. ch. 10 00
North Evans, Cong. ch. 5 00
Pitcher, Cong. ch. 6 00
Port Leyden, Cong. ch., of which 1 from Lucy Stimson, 8 91
Riverhead, Sound-av. Cong. ch., 35; Mrs. George F. Wells, 1, 36 00
Rochester, Mrs. M. Jagnow, for Micronesia, 2 00
Rodman, Cong. ch. 10 38
Smyrna, Cong. ch. 25 00
Syracuse, Plymouth Cong. ch., 109.99; Mrs. Isabella C. Rhoades, 10, 119 99
Walton, 1st Cong. ch. 141 50
Warsaw, Cong. ch. 84 00
West Bloomfield, Cong. ch. 13 70
West Groton, Cong. ch. 22 50
White Plains, Westchester Cong. ch., toward support Mrs. T. S. Lee, 450 00—2,510 78
Legacies.—Brooklyn, Hiram G. Combes, add'l, less expenses, 529 34
3,040 12

New Jersey

Closter, Cong. ch. 30 00
East Orange, 1st Cong. ch. 94 60
Grantwood, Cong. ch. 5 00
Montclair, Watchung-av. Cong. ch. 15 00
Plainfield, Cong. ch. 202 65
Wenonah, R. A. Sargent, 10 00
Westfield, ch. of Christ, 109 77—467 02

Pennsylvania

East Smithfield, Cong. ch. 5 00
Edwardsville, Bethesda Cong. ch. 9 15
Harford, Cong. ch. 9 17
Indiana, B. B. Tiffany, toward support Rev. F. J. Woodward, 25 00
Slatington, Cong. ch. 5 92
Walters Park, T. B. Hascall, for China, 10 00—64 24
Less.—Hollidaysburg, item acknowledged in August receipts transferred to Torringford, Conn. 30 00
34 24

Ohio

Andover, Cong. ch. 8 00
Brecksville, Cong. ch. 12 00
Cincinnati, Walnut Hills Cong. ch., to const *Mrs. Kittie W. Higgins*, H. M. 138 02
Cleveland, Collinwood Cong. ch., 21; Emanuel Cong. ch., 13.68; Bethel Nor. Cong. ch., 10; Trinity Cong. ch., 3.50, 48 18
Columbus, Mayflower Cong. ch. 3 83
Eagleville, Cong. ch., for Albania, 21 00
East Cleveland, Calvary Cong. ch. 10 00
Fort Recovery, Cong. ch. 13 00
Kent, Cong. ch. 60 00
Lakewood, Cong. ch. 5 00
Madison, Cong. ch. 9 40
Oxford, M. F. L., for Inghok, 100 00
Rootstown, Cong. ch., toward support Rev. A. B. DeHaan, 95 00
Troy, Cong. ch. 5 00
Wauseon, Cong. ch. 8 21—536 64

Virginia

Legacies.—Hampton, Mary B. Briggs and Francis C. Briggs, by Munroe Chickering, Ex'r, 2,000, less tax, 1,900 00

West Virginia

Huntington, 1st Cong. ch. 11 00

Georgia

Barnesville, Fredonia Cong. ch. 13 00
Demorest, Union Cong. ch., of which 8.63 for China, 35 55—48 55

Florida

Philips, Cong. ch. 8 00

Young People's Societies

Connecticut.—Cheshire, Y. P. S. C. E., for Adana, 10; Colchester, Y. P. S. C. E., 5; Meriden, Center Y. P. S. C. E., for Aruppukottai, 10; Oakville, Union Y. P. S. C. E., 25, 50 00
New Jersey.—Egg Harbor City, Emmanuel Y. P. S. C. E., 3; Grantwood, Y. P. S. C. E., for China, 10, 13 00
63 00

Sunday Schools

Connecticut.—Bridgeport, Black Rock Cong. Sab. sch., for Mt. Silinda, 8.48; New Britain, South Cong. Sab. sch., for Mindanao, 30; Norwich, 2d Cong. Sab. sch., of which 16.58 for China, 42.53; Southington, 1st Cong. Sab. sch., 5.22; West Haven, 1st Cong. Sab. sch., 30, 116 23
New York.—Arcade, Cong. Sab. sch., 1; Brooklyn, South Cong. Sab. sch., 30; do., Puritan Cong. Sab. sch., 10.60; Franklin, Cong. Sab. sch., for Adana, 15; Oswego, Cong. Sab. sch., 27.51, 84 11
Pennsylvania.—Glenolden, Cong. Sab. sch., for Harpoot, 15 00
Ohio.—Cleveland, Emanuel Cong. Sab. sch., 2.57; Vermilion, Cong. Sab. sch., 20, 22 57
237 91

INTERIOR DISTRICT

Alabama

Antioch, Andalusia Cong. ch. 2 00
Ashland, Cong. ch. 3 00
Thorsby, Cong. ch. 8 81
———, Alabama State Conference, 4 23—18 04

Indiana

Crown Point, Rev. Howard Billman, 5 00

Illinois

Aurora, 1st Cong. ch. 30 00
Brimfield, Cong. ch. 67 00
Bunker Hill, Cong. ch. 14 15
Bureau, Cong. ch. 2 00
Chicago, Austin Cong. ch., 40; Mayfair Cong. ch., 6.58; Rev. G. S. F. Savage, 50; Robert W. Patton, 50, 146 58
Evanston, 1st Cong. ch. 250 00
Freeport, Cong. ch. 7 00
Geneseo, H. W. Pritchard, 1 00
Granville, Cong. ch., for Rhodesia, 50 00
Lockport, Cong. ch. 8 00

Marseilles, Cong. ch.	10 60	
Moline, 2d Cong. ch.	18 30	
Morris, Cong. ch.	6 50	
Onarga, Cong. ch.	2 82	
Park Ridge, 1st Cong. ch.	29 00	
Payson, J. K. Scarborough,	300 00	
Plymouth, Cong. ch., Friend,	20 00	
Princeton, Cong. ch.	12 45	
Rock Falls, Cong. ch.	12 45	
Roscoe, Cong. ch.	7 80	
St. Charles, Cong. ch.	13 78	
Sheffield, Cong. ch.	153 00	
Waverly, Cong. ch.	8 12	
Wayne, Cong. ch.	6 97	
Woodburn, Cong. ch.	22 00——	1,199 52

Michigan

Beacon Hill, Cong. ch.	1 00	
Breckenridge, Cong. ch.	3 62	
Detroit, 1st Cong. ch., of which 100 toward support Rev. J. H. Dickson,	218 19	
Grand Blanc, 1st Cong. ch.	15 00	
Grand Rapids, 2d Cong. ch.	18 00	
Middleville, Cong. ch.	4 39	
Olivet, Cong. ch.	20 00	
Pittsford, Cong. ch.	5 00	
Portland, 1st Cong. ch.	6 25——	291 45

Wisconsin

Beloit, 1st Cong. ch., toward support Rev. M. W. Ennis, 19.50; Gridley Cong. ch., Kingdom Extension Soc., 9.89,	29 39	
Clinton, Cong. ch.	44 45	
Delavan, Cong. ch.	15 00	
Jackson, Cong. ch.	1 00	
Kenosha, 1st Cong. ch.	60 00	
Lancaster, Cong. ch.	10 00	
Pittsville, Cong. ch.	5 00	
Potosi, Mrs. Thomas Davies,	50 00——	214 84

Minnesota

Austin, 1st Cong. ch.	92 67	
Cannon Falls, 1st Cong. ch.	11 50	
Edgerton, 1st Cong. ch.	15 00	
Lake City, 1st Cong. ch.	14 00	
Minneapolis, Plymouth Cong. ch., toward support Rev. A. H. Clark, 173.92; 5th-av. Cong. ch., 50; Oak Park Cong. ch., William Ure, Jr., 25; Rev. C. B. Fellows, for Aruppukottai, 30,	278 92——	412 09

Iowa

Avoca, Ger. Cong. ch.	15 00	
Cherokee, Cong. ch.	8 22	
Danville, Mrs. Warren Mathews,	1 50	
Des Moines, Plymouth Cong. ch.	75 20	
Dubuque, 1st Cong. ch., 57.46; Summit Cong. ch., 5.79,	63 25	
Garner, Cong. ch.	33 60	
Humeston, Cong. ch.	2 00	
Lake View, Cong. ch., Rev. John T. Marvin,	10 00	
Mason City, 1st Cong. ch.	5 51	
Monona, Cong. ch.	11 00	
Red Oak, Cong. ch.	53 53	
Rockford, Cong. ch.	10 00	
Rockwell, Cong. ch.	30 00	
Stuart, Cong. ch.	52 63	
Treynor, Ger. Cong. ch.	10 00	
Washta, Cong. ch.	5 89——	387 33

Missouri

New Cambria, Cong. ch.	7 00	
New Florence, John Jeffers,	10 00	
St. Louis, Hope Cong. ch.	14 00——	31 00

North Dakota

Anamoose, Cong. ch.	4 00	
Harvey, 1st Cong. ch.	4 10	
Leipzig, Ebenezer Cong. ch., 67; Johannesthal Ger. Cong. ch., 20,	87 00	
Willa, Brotherhood meeting, toward support Rev. C. H. Maas,	15 00——	110 10

South Dakota

Centerville, Cong. ch.	1 83	
Houghton, Cong. ch.	5 92	
Iroquois, Cong. ch.	1 30	
Milbank, Cong. ch.	15 00——	24 05

Nebraska

Cowles, Cong. ch.	12 00	
Genoa, Maria A. Pugsley,	5 00	
Keystone, Cong. ch.	11 40	
Lincoln, Zion Ger. Cong. ch., of which 25 toward support Rev. C. H. Maas, 60; 1st Ger. Cong. ch., 20,	80 00	
New Hope, Ger. Cong. ch.	5 00	
Norfolk, Ger. Cong. ch.	5 00	
Sutton, Ger. Cong. ch., of which 25 from Ladies' Aid Soc. for work in Turkey,	65 00——	183 40

Kansas

Kansas City, 1st Cong. ch.	22 03	
Little River, Cong. ch., Friend,	5 00	
Ottawa, Cong. ch.	18 16	
Topeka, Rev. O. D. Crawford,	10 00	
Udall, Cong. ch.	15 00	
Wakefield, Cong. ch.	27 25——	97 44

Montana

Plevna, Ger. Pilgerheim Cong. ch.		11 50

Colorado

Denver, City Park Cong. ch., 31.50; Ohio-av. Cong. ch., 28.75; Boulevard Cong. ch., 11.15,	71 40	
Trinidad, Charles N. Bissell, 5; A. M. B., 1; C. N. B., 1,	7 00——	78 40

Young People's Societies

Texas.—Dallas, Central Y. P. S. C. E., for Adana,	7 50
Michigan.—Kalamazoo, 1st Y. P. S. C. E., toward support Rev. and Mrs. Louis B. Fritts,	5 00
Minnesota.—Minneapolis, Park-av. Y. P. S. C. E., for Mt. Silinda,	10 00
South Dakota.—Beresford, Y. P. S. C. E., for Shaowu,	30 00
Kansas.—Topeka, Central Y. P. S. C. E., for Albania,	10 00
Colorado.—Manitou, 1st Y. P. S. C. E.	25 00
	87 50

Sunday Schools

Illinois.—Dundee, Cong. Sab. sch.	10 00
Michigan.—Constantine, 1st Cong. Sab. sch., 3.68; Hart, 1st Cong. Sab. sch., 17; Lake Linden, Cong. Sab. sch., for Inghok, 30,	50 68
Wisconsin.—Delavan, Cong. Sab. sch., for Adana, 5.26; La Crosse, 1st Cong. Sab. sch., 60; Madison, Pilgrim Cong. Sab. sch., toward support Rev. C. B. Olds, 12.84,	78 10
Iowa.—Rockwell, Cong. Sab. sch., 23; Tabor, Cong. Sab. sch., for Mindanao, 30,	53 00
Missouri.—Kansas City, 1st Cong. Sab. sch., for Albania,	17 25
Kansas.—Ottawa, Cong. Sab. sch., for Albania, 1.75; Wakefield, Cong. Sab. sch., 2.17,	3 92
	212 95

PACIFIC DISTRICT

Arizona

——, Friend,	500 00

Idaho

American Falls, Ger. Cong. ch., toward support Rev. C. H. Maas,	18 00	
Mountain Home, Cong. ch.	3 00	
Wilson, Cong. ch.	3 00——	24 00

Washington

Irby, Ger. Cong. ch.	40 00	
Lind and Odessa, Zion Ger. Cong. ch. and Zoar Ger. Cong. ch.	5 00	
North Yakima, Cong. ch.	29 70	
Odessa, Pilgrim Cong. ch., 15; Friedensfeld Cong. ch. 5,	20 00	
Penawawa, Cong. ch.	25 00	
Quincy, Salem Cong. ch.	17 00	
Ritzville, 1st Ger. Cong. ch.	15 00	
Seattle, Queen Anne Cong. ch.	20 00	
———, Ger. Layman's Conference, toward support Rev. C. H. Maas,	4 00	175 70

Oregon

Elliott Prairie, Cong. ch.	7 40	
Hubbard, Cong. ch.	8 20	
Lexington, Cong. ch.	4 00	
Oregon City, Cong. ch.	11 58	
Pendleton, Cong. ch.	7 00	
Portland, Sunnyside Cong. ch., 20; Atkinson Mem. Cong. ch., 9,	29 00	
Sherwood, Wilhelm Schatz,	10 00	77 18

California

Adin, Cong. ch.	5 00	
Berkeley, L. J. and Miss L. G. Barker, toward support Rev. F. F. Goodsell,	72 00	
Cloverdale, Cong. ch.	5 00	
Fresno, ch. of the Cross (Ger.),	83 00	
Grass Valley, Cong. ch.	40 00	
Oakland, Ward Mem. Cong. ch.	2 00	
Oleander, Cong. ch.	9 00	
Pinole, Mr. and Mrs. B. T. Elmore,	15 00	
Redwood City, 1st Cong. ch.	33 30	
Rio Vista, Cong. ch.	13 00	
Santa Rosa, 1st Cong. ch.	3 05	280 35

Hawaii

Honolulu, Kawaiahao Cong. ch., 300; Central Union Cong. ch., 85; chs., through Hawaiian Board, 449.40,		834 40

Young People's Societies

Washington.—North Yakima, 1st Y. P. S. C. E., for Shaowu,		15 00
California.—La Jolla, Y. P. S. C. E., for Mt. Silinda,		10 00
		25 00

Sunday Schools

California.—Pittsburg, Up-Streamers Sab. sch., for China,		1 50

MISCELLANEOUS

Canada

St. Andrews East (Quebec), Mary L. Lamb, for Pangchwang,		30 00
From the *Canada Congregational Foreign Missionary Society* H. W. Barker, Toronto, Ontario, Treasurer		1,768 75

China

Pangchwang, Rev. A. B. DeHaan,		20 00

Mindanao Medical Work

New York.—New York, Mindanao Medical Miss. Asso.		3,298 52

FROM WOMAN'S BOARDS

From *Woman's Board of Missions* Miss Sarah Louise Day, Boston, Treasurer

For salary of teacher, Aintab,	22 00	
For girls' school, Marsovan,	179 50	
For aid to girls, Girls' Boarding School, Sivas,	220 00	
For salaries of teachers,	3,198 96	3,620 46

From *Woman's Board of Missions of the Interior* Mrs. S. E. Hurlbut, Chicago, Illinois, Treasurer 22 75

3,643 21

Additional Donations for Special Objects

New Hampshire.—Campton, Cong. Sab. sch., for use of Miss Ellen M. Blakely, 25; Hillsboro, Deborah Club of the Smith Memorial Cong. ch., for scholarship, care Rev. C. L. Storrs, 15; Lake Winnepesaukee, Summer Campers, for chapel, care Rev. E. H. Smith, 75, 115 00

Vermont.—Lyndonville, John L. Norris, Jr., for student, care Rev. H. H. Riggs, 50; Peacham, Mrs. Lucy E. Choate, for Shattuck Memorial Hall, Oorfa, 2; Strafford, Cong. Sab. sch., Prim. Dept., for pupil, Smyrna, 4.60, 56 60

Massachusetts.—Andover, Rev. and Mrs. Frank R. Shipman, for native worker, care Rev. E. C. Partridge, 150; Boston, Cong. ch. (Roslindale), J. M. Wells, for work, care Rev. E. H. Smith, 10; do., Mt. Vernon Chinese Sab. sch., for work, care Rev. C. A. Nelson, 50; Campello, Evan W. Thomas, for work, care Rev. E. H. Smith, 100; Concord, Trin. Cong. ch., Friend, for work, care Rev. Robert Chambers, 6; East Bridgewater, Huram Wade, for hospital, care Dr. H. N. Kinnear, 5; Enfield, Cong. ch., Woman's Miss. Soc., for use of Dr. and Mrs. H. N. Kinnear, 15; Everett, Washburn Y. P. S. C. E., for native worker, care Rev. Edward P. Holton, 25; Fall River, Central Cong. Sab. sch., for industrial work, care Rev. R. S. M. Emrich, 20; Florence, Mrs. Emily Boynton, 5, and Myra L. Boynton, 5,. both for work, care Rev. Charles L. Storrs, 10; Newtonville, Friend, for work, care Rev. F. E. Jeffery, 100; do., do., for use of Rev. James C. Perkins, 25; Northampton, Edwards Cong. ch., Mrs. Marion E. Bridgman, for bed in hospital, care Mrs. F. F. Tucker, 18; Springfield, Hope Cong. ch., Dr. and Mrs. R. A. Clark, for medical assistant, care Dr. F. F. Tucker, 15.50; Watertown, Phillips Cong. Sab. sch., for pupil, care Miss M. E. Kinney, 15, 564 50

Rhode Island.—Pawtucket, Park Place Cong. ch., Pro Christo Soc., for use of Miss Isabelle Harley, 1 50

Connecticut.—East Hartford, Friends, for use of Rev. E. H. Smith, 15; Hartford, Mrs. Charles T. Russ, for Annie Tracy Riggs Hospital, 500; Manchester, C. E. Union, for pupil, care Rev. S. R. Harlow, 40; New Haven, United Cong. ch., for work, care Rev. R. A. Hume, 225; Norwich, 2d Cong. Sab. sch., for work, care Mrs. C. K. Tracy, 25; West Haven, 1st Cong. Sab. sch., for maintenance of houseboat, care Rev. George H. Hubbard, 25, 830 00

New York.—Binghamton, C. W. Loomis, for native helper, care Dr. L. H. Beals, 20; Canandaigua, 1st Cong. Sab. sch., for use of Rev. L. S. Gates, 49.74; Fishers Island, Union chapel, for work, care Miss M. E. Kinney, 34.12; Ithaca, Miss J. Stebbins, for Shattuck Memorial Hall, Oorfa, 10; New York, Children of Mrs. James Gibson Johnson, for the Mary Rankin Johnson Ward in hospital, care Dr. F. F. Tucker, 500; do., Helen L. Thomas, for work, care Rev. E. H. Smith, 15; Orient, Cong. ch., Edward D. Cahoon, for student, care Mrs. M. L. Sibley, 100; Richmond Hill, Union Cong. ch., for work, care Miss Mary F. Long, 5.80; Rochester, Friends, for pupil, care Rev. J. H. Pettee, 35; Yon-

kers, Mrs. Jacob Weber, for native teacher, care Rev. J. J. Banninga, 25; ———, Friend, for hospital work, care Dr. and Mrs. H. N. Kinnear, 25, 819 66

New Jersey.—Bridgeton, W. F. M. Soc. of 2d Presb. ch., for work, care Rev. P. B. Kennedy, 10; Collingswood, James Sewall Tyler, for use of Rev. E. H. Smith, 50; Upper Montclair, Christian Union Cong. Sab. sch., for scholarship, care Dr. G. C. Raynolds, 30, 90 00

Pennsylvania.—Grove City, S. Grant Oliphant, for work, care Rev. P. B. Kennedy, 5; Haverford, William W. Baker, for pupil, care Miss M. E. Kinney, 31; Philadelphia, Schwenkfelder Sab. sch., for pupil, care Rev. Watts O. Pye, 10, 46 00

Ohio.—Chagrin Falls, 1st Cong. ch., John S. Bullard, for bed in hospital, care Dr. F. F. Tucker, 20; Cleveland, Rev. Dwight Goddard, of which 50 for use of Rev. Lewis Hodous and 50 for use of Rev. W. O. Pye, 100; Oberlin, 1st Cong. ch., P. A. C., for Shattuck Memorial Hall, Oorfa, 5; do., Friends, for kindergarten, care Miss Nellie A. Cole, 25; Toledo, Birmingham Cong. Sab. sch., for pupil, care Mrs. M. L. Sibley, 4; ———, C. S. M., for use of Mrs. H. N. Kinnear, 25, 179 00

Maryland.—Kensington, Anna C. Reinhardt, for King School, care Miss C. R. Willard, 5 00

Alabama.—Talladega, Lillian S. Cathcart, for native helper, care Rev. H. S. Galt, 45 00

Texas.—Raymondville, Mr. and Mrs. L. B. Wood, for Shattuck Memorial Hall, Oorfa, 5 00

Illinois.—Chicago, Kenwood Evan. ch., N. S. Bouton, deceased, for school, care Rev. T. D. Christie, 122.50; do., The Miss. Study and Prayer Union of the Moody Bible Institute, Mrs. E. A. Marshall, for work, care Miss Janette E. Miller, 10; do., F. H. Tuthill, for work, care Rev. R. A. Hume, 500; do., M. A. H., for hospital beds, care Dr. F. F. Tucker, 40; Elgin, 1st Cong. Sab. sch., for student, care Rev. T. D. Christie, 25; Joy Prairie, Cong. Sab. sch., for pupil, care Rev. Edward Fairbank, 20; Oglesby, Union ch., of which 37.50 for North China College, care Rev. H. S. Galt and 62.50 for native helper, care Dr. W. A. Hemingway, 100, 817 50

Michigan.—Constantine, 1st Cong. Sab. sch., for Constantine Memorial Cot, care Rev. P. L. Corbin, 15; Detroit, Miss M. A. Eaman, for work, care Miss E. R. Bissell, 34; Jackson, Mrs. Mary S. Kassick, for Shattuck Memorial Hall, Oorfa, 20; Muskegon, 1st Y. P. S. C. E., for pupil, care Rev. J. X. Miller, 12.50, 81 50

Wisconsin.—Wauwatosa, Mary A. Atwood, in memory of Dr. I. J. Atwood, for medical work, care Dr. P. T. Watson, 10 00

Minnesota.—Elk River, Union Cong. ch., for use of Miss E. M. Atkins, 17.29; Hasty, Mrs. R. T. Ferguson, for hospital, care Dr. H. N. Kinnear, 1; Minneapolis, 5th-av. Y. P. S. C. E., for Bible-woman, care Miss Emily S. Hartwell, 10; St. Cloud, Students of Normal School, for pupil, care Miss E. M. Atkins, 25, 53 29

Iowa.—Corning, Cong. Sab. sch., for pupil, care Mrs. C. A. Nelson, 35; Doon, Cong. ch. and Sab. sch., for work, care Rev. H. C. Hazen, 50, 85 00

North Dakota.—Ambrose, Presb. Sab. sch., for pupil, care Rev. J. X. Miller, 20 00

South Dakota.—Sioux Falls, J. M. Freese, for pupils, care Miss J. L. Graf, 10 00

Nebraska.—Avoca, Cong. ch., Ladies' Aid Soc., for kindergarten work, care Mrs. C. B. Olds, 5.20; Sutton, Ger. Y. P. S. C. E., Jun. Dept., for pupils, care Miss Isabelle Harley, 4, 9 20

Kansas.—Onaga, Rev. and Mrs. Aaron Breck, for pupil, care Rev. H. A. Maynard, 30 00

Washington.—Pullman, L. G. Thayer, for work, care Dr. and Mrs. F. F. Tucker, 100; Seattle, A. H. Marsh, for pupil, care Dr. C. W. Young, 10; Wenatchee, Mrs. J. R. Phelps, for Shattuck Memorial Hall, Oorfa, 5, 115 00

Oregon.—Forest Grove, Friends, through Rev. R. M. Cole, for kindergarten, care Miss Nellie A. Cole, 6 00

California.—Lordsburg, William Linderman, for native helper, care Rev. C. A. Nelson, 35; Los Angeles, Mrs. M. F. Walter, for student, care Rev. W. L. Beard, 25; Oroville, Cong. ch., Mrs. Wirth, for school for the blind, care Miss A. L. Millard, 10; Upland, Mrs. C. E. Harwood, of which 50 for use of Mrs. H. G. Clark and 25 for pupil, care Rev. J. H. Pettee, 75, 145 00

Canada.—Redvers (Sask.), Mr. and Mrs. S. W. Arthur, for pupil, care Miss Delpha Davis, 25; Ottawa, Mrs. W. G. Charleson, for pupil, care Miss A. E. Gordon, 25, 50 00

From *Woman's Board of Missions for the Pacific*
Miss Henrietta F. Brewer, Oakland, California, Treasurer

For work, care Miss Mary T. Ledyard, 25 00
For equipment of boys' school, care Rev. E. C. Partridge, 100 00—— 125 00

Income St. Paul's Institute

For St. Paul's Institute, 1,759 72

6,074 47

Donations received in November, 36,680 36
Legacies received in November, 9,109 31

45,789 67

Total from September 1, 1913, to November 30, 1913. Donations, $160,337.64; Legacies, $14,959.04 = $175,296.68.

Woman's Medical Mission, Jaffna

Massachusetts.—Springfield, North Cong. ch. 157 56

Jaffna General Medical Mission

Massachusetts.—Amesbury, Main-st. Cong. Sab. sch. 25 00

Atwater Memorial Fund

Ohio.—Oberlin, Centennial Mission Sab. sch. 15 00

Albanian Work

Massachusetts.—Natick, Mrs. Frederick S. Laker, 25; Newburyport, Charles A. Bliss, 50; do., George A. Learned, 20; do., The Misses Wiggin, 10; do., Friend, 1; Newton Highlands, Men's League of the Cong. ch., 47.86; West Medway, Two friends, 10, 163 86

Rhode Island.—Newport, United Cong. ch., Friend, 52 80

Connecticut.—Hartford, Eliza F. Mix, 25; do., Mr. and Mrs. John Miller, 5; do., Mrs. Carrie B. Jaquith, 5; Middletown, Clara C. Angus, 10; Windsor, 1st Cong. ch., Friend, 20; ———, Mrs. Blank, 1,000, 1,065 00

New York.—Buffalo, Mrs. Sarah C. Whittemore, 50 00

Pennsylvania.—Ardmore, Rev. J. Newton Brown, 10 00

California.—San Diego, Friends, through Rev. C. T. Erickson, 29 50

1,371 16

SAFE AND SATISFYING INVESTMENTS

AN EARNEST WORD FROM

THE AMERICAN BOARD

Have you ever considered the possibility of making your investments count directly for the advancement of Christ's Kingdom after you have finished your earthly course? We do not refer to gifts to missionary objects out of one's income or in the form of legacies, but to what are known as CONDITIONAL GIFTS, which are really an investment for yourself and the Kingdom. Under this plan you receive a stated and assured income, and at your decease the principal is applied to the work of the Board. Such an investment is both safe and satisfying.

It is safe because the Board's financial standing is above question, and when you commit to it your property you are at once relieved of all uncertainty and worry; the Board carries the load for you and your mind is at rest. It is satisfying because when you are gone this same Board administers your gift in the work of spreading the Gospel throughout the world. What a combination — the surest income and the highest service!

People of late are becoming anxious over their investments. They well may. A gentleman observed recently: "In these days one is inclined to say, 'Blessed is he who has nothing.'" But that remark has no significance to our conditional givers. They know the blessedness of having, because what they have is secure. Forty-nine separate gifts were made to the Board under this plan during our last fiscal year, aggregating $107,892.50. The total of the fund is over $900,000. The Board has paid to its life beneficiaries during the past five years the sum of $214,567.39. That the arrangement is popular is shown by the way donors come again and again with their gifts, varying from a few hundreds to many thousands of dollars. One woman has made eighteen separate gifts on this plan, all her savings going into this form of investment.

If this matter interests you, we shall be glad to send you our literature on the subject, or, better still, to arrange a conference. If you have no investments to make, please tell your friends what an excellent arrangement this is. You can do them a real service and you can greatly help the Board in its work. Communications should be addressed to the treasurer.

CORNELIUS H. PATTON,
Corresponding Secretary, Home Department.

FRANK H. WIGGIN,
Treasurer.

14 BEACON STREET, BOSTON, MASS.

THE PASUMALAI, INDIA, THEOLOGICAL SEMINARY

Dr. and Mrs. J. P. Jones seated in center of group